UNITY

APRIL
1937

OUT OF THE RUT
by Dana Gatlin

THE PRINCIPLE OF IDENTITY
by Charles Fillmore

15¢

HEALING AND PROSPERITY THOUGHTS

TO BE USED FROM

APRIL 20 to MAY 19

†

Healing

I will sing unto the Lord a new song of harmony and health.

AT NINE P. M. EACH DAY CLOSE YOUR EYES AND REPEAT FOR FIFTEEN MINUTES SILENTLY, AND TRY TO REALIZE SPIRITUALLY, THIS HEALING THOUGHT.

Prosperity

I will sing a new song unto the Lord of unfailing success and prosperity.

AT TWELVE NOON EACH DAY REPEAT FOR FIFTEEN MINUTES, AUDIBLY AND THEN SILENTLY, THIS PROSPERITY THOUGHT.

(For an explanation of these thoughts turn to page 68)

UNITY

DEVOTED TO CHRISTIAN HEALING

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The Principle of Identity

The central core in every man is the I AM, *which has the power to look within and identify itself with the realm of ideas, or look without and identify itself with the realm of forms . . . Positive right thinking opens man's consciousness to a divine flood of creative life that sweeps away all negative thoughts about life and marvelous healings follow.*

BY CHARLES FILLMORE

THE TEACHING of Christianity leads up to the demonstration of what Paul described as letting Christ be formed in you. Jesus described it as being born again. There is an almost universal admission that man is not living up to his innate capacity, that he is not "expressing" the man designed by an all-wise and all-powerful Creator. We do not like to admit that we are a fallen or a lost race, but the ignorance, sickness, and misery in evidence everywhere are such that we wonder how it all came about and what the avenue of escape is.

By understanding—the relation that man bears to his source, creative Mind, and how by an ignorant use of his own formative thought man has made all the conditions, both good and bad, that exist in him and in the world about him man plainly sees that he must change his mode of thought about himself and his God before he can reach his ideal heaven here. This will lead to the formation in him of a new mind, and this new mind will bring forth a new body. Jesus Christ passed through this transformation from the natural to the divine man. His birth, His

life, and His teaching, His crucifixion, and His resurrection and ascension portray in allegorical symbols the changes that man passes through in attaining the perfection of the ideal man created by Divine Mind.

We have in the natural evolution of some of the lower creations illustrations of the many transformations necessary to the development of creatures of surpassing loveliness. The gold-banded skipper butterfly passes through six metamorphoses in its progress from the almost microscopic egg to the adult insect, each metamorphosis being characterized by a peculiar physical structure, color, and way of life.

The soul of man in its aeons of unfoldment is transformed bodily with every change of mind. Every thought produces a thing, and every soul evolves the fruit of its thinking in forms beautiful or dreadful, according to its ideals. Some one has said, "It may be that the longing to be so helps make the soul immortal." Every attainment was preceded by a desire.

All religions idealize a place where man may enjoy all the pleasures possible to life. This place may be named nirvana, paradise, or heaven; whatever the name, it represents an ideal environment which the undisciplined soul imagines will bring happiness. But experience proves that environment does not make the soul happy. Happiness breaks forth, like a fountain from the earth, from the soul attuned to divine harmony. We may be happy under all kinds of adversity if we have made union with Spirit within us and are obedient to its laws. The destruction of our animal impulses will not make us happy, but their mastery will. Man was told to have dominion over these "beasts of the field"; not to destroy them or even suppress them but to train them to right action. Emerson says, "Turn your passion into a poem."

All Scriptures point to man as the *summum genus* of creation, the highest and best expression of the creative

principle, name it what you will. Also they indicate that man has dominion over all other creations because of his greater intelligence.

Man in personal consciousness has taken advantage of this innate authority and used it to dominate nature and his fellow men to his own selfish ends. This has made slaves of some and dictators of others, when in the sight of the divine law we all are equal. Nevertheless it is written in our Scriptures, "Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the birds of the heavens, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth."

★ ★ TO RECONCILE these seemingly divergent statements requires spiritual discernment and recourse to a realm of mind above the intellect. The 1st chapter of Genesis recites the creation of spiritual man, and his dominion is over ideas or elemental mind forces: ideas floating in the ether ("fish of the sea"), flying in the absolute ("birds of the heavens"), animal desires ("cattle"), fixed in substance ("all the earth"), and microbes ("creepeth upon the earth"). "Which things," as Paul says, "contain an allegory."

The 1st and 2d chapters of Genesis, in fact nearly all the Five Books of Moses, are allegorical and should be studied as presenting elemental principles of Being rather than as history.

Thus we discern that our Bible gives us the unfoldment of man as the idea of God in the beginning, which idea is clothed upon and made manifest in its true character in Jesus Christ. Thus is the evolution of man and his true identity established in principle and not as the fiat of a personal God.

When we understand that man's true identity is in his ideas and not in his physical form or features, or even in

his personal character, we are arriving at the facts of his being as estimated by his Father-God. It is this ideal or spiritual man that is the Son of God. The central core in every man is the I AM, which has power to look within and identify itself with the realm of ideas, or look without and identify itself with the realm of forms. The man who looks within and identifies himself with the essences floating in the ether and the unfettered ideas flying in the unbound spaces, develops dominion, power, and authority over mundane things.

★ ★ WHEN MAN has identified himself to a certain extent with the realm of ideas, he spiritually discerns that there is a kingdom where all ideas are so related that there is perfect agreement and unity in purpose and achievement. Jesus called this realm of harmonious ideas the kingdom of the heavens. When man discerns this realm of perfection he eagerly desires to enter it, but he finds that his ideas are filled with clashings. He thinks good and evil, joy and pain, life and death. His is a realm of destructive forces, while the kingdom of the heavens is purely constructive. But as man studies the situation he sees that his only salvation is to enter this place where his mind and body will be kept from the disintegration of conflicting thoughts, and he makes strenuous efforts to harmonize and unify his thoughts to the end that he may have peace of mind and health of body. The process under which this mental adjustment is accomplished is symbolically portrayed in the life of Jesus of Nazareth. It begins with a cleansing of the mind of error thoughts, which is symbolized by the John the Baptist baptism.

Then a purifying and building-up process is symbolized and demonstrated by Jesus. When the personal consciousness is sufficiently purged of its errors, it automatically restores the body to its ideal perfection. This is the Resurrection, which is followed by the Ascension or merg-

ing of both mind and body into its original realm of divine ideas.

Men have sought in various ways to attain this realm of peace and power, called by Jesus the kingdom of the heavens, but have not accomplished it wholly, because they were not willing to make the sacrifice of personality necessary. As stated by Jesus in Matthew 11:12, "From the days of John the Baptist until now the kingdom of heaven suffereth violence, and men of violence take it by force." That is, ambitious men have through sheer will power tried to enter the kingdom of divine harmony. They have found that by certain mental concentrations they can hush conflicting emotions and clashing selfish thoughts and avoid the crushing out of error typified by baptism and crucifixion.

★ ★ SO WE HAVE in our day those who say that they have found it unnecessary to go through the mental cleansing advocated and practiced by Unity students in putting on Christ.

They claim that the "ascended masters" have revealed to them methods of attainment superior to those of Jesus Christ.

But Jesus said, "By their fruits ye shall know them." When man complies with the law of mental adjustment taught by Jesus Christ he finds himself possessed of a certain mastery of thought. The evils, fears, and temptations, and the horde of disquieting thoughts that heretofore obsessed him are quieted at his word of "Peace, be still." He finds that he does have power and authority over the inner sources of outer events. Then man begins to bring forth the fruits of a right understanding of the character of God and God's man. Instead of seeking to create better things he sees that they are already created, awaiting his recognition. One who does this becomes a healer, not by the study of many diseases but by spiritually discerning

that man is by nature healthy. Health is not something that has to be manufactured from without; it is the very essence of Being and therefore just as enduring and just as real as God. Experienced metaphysicians know that all diseases are primarily the result of wrong thinking, followed by wrong doing, and that the only permanent cure is right thinking and right doing. We know that simply curing the ills of the flesh is not permanent healing. If a person continues to think the same old error thoughts he will produce the same ills in his body. So our first and last effort should be to get him to understand Truth; to think only that which he wants reproduced in his life, recognizing continually the presence of God as the original source of mind and body health.

★ ★ WE ARE ALL the offspring of Spirit Being and the greatest work of man is to help his fellow men to see and demonstrate that they are much greater than they have ever conceived themselves to be; that they are the very sons of God. It is good for us to proclaim day in and day out the freeing words of Jesus Christ. "Is it not written in your law, I said, Ye are Gods?"

According to the Genesic allegory Adam and Eve opened the door to all sins when they hid themselves from the Lord. This means that when we think that we can carry on our life without the guidance of the mind of God we are deluded by sense consciousness, which is represented by the serpent.

Sense consciousness, the serpent, is deceiving some of our ablest minds in the scientific world today by the delusion that they can find the source of life in the protoplasm; that is, in matter. So medical science is industriously searching in micro-organisms or germs for the cause of diseases. But they are ever confronted with the questions, What causes disease germs? Does the entry into the organism of serums really destroy the disease-

producing germs or merely scatter them and cause them eventually to break out in other bodily ills? These questions are not being asked by the public alone. Observant doctors are asking them, and there are some prominent medical authorities who have lost confidence in serums as permanent remedies.

Metaphysicians know that disease germs are the offspring of wrong thoughts and that their antidote is always found in an abundance of right thoughts. The master healer said, "I came that they may have life, and may have *it* abundantly." Positive right thinking opens man's consciousness to a divine flood of creative life that sweeps away all negative thoughts about life and marvelous healings follow.

★ ★ THOUGHTS suggested by the mind of sense have formed a consciousness and an ego in our race thought that must perish before the fulness of the Son-of-God mind can sit on the throne of dominion. This was accomplished by Jesus at His crucifixion, and it is to this that He referred when He said, "The hour is come, that the Son of man should be glorified. Verily, verily, I say unto you, Except a grain of wheat fall into the ground and die, it abideth by itself alone; but if it die, it beareth much fruit. He that loveth his life loseth it; and he that hateth his life in this world shall keep it unto life eternal." The death here referred to is not the extinction of life in the kernel of wheat but the liberation of the electronic power at the center of all cells and atoms. When the grain of wheat is placed in the proper substance, with light and water poured on it from on high, it leaves its little shell, leaps up into the air, and increases itself a hundredfold.

A process of unfoldment and increase takes place in the evolution of the soul. When man perceives the truth that he is surrounded and permeated by a radiant substance that instantly grips his every thought and molds

into a living entity an ego that picks up and executes every desire given to it, then man lives in a new world, even the kingdom of the heavens. This sets into action manifold forces of spirit, soul, and body. The old life of the flesh passes away and the new life of Spirit is born. This is the beginning of the new birth taught by Jesus. Paul hints at it when he says, "Behold, I tell you a mystery: We all shall not sleep, but we shall all be changed."

The divine seed, the I AM, the image of God at the center of man's being, which is at the very center of man's mind, has all possibilities within it and all the conditions necessary to its perfect fruition all about it, but it has freedom of choice. It can lie inert for centuries, like the grains of wheat found in Egyptian tombs, or it can spring into quickening life and bring forth abundantly.

★ ★ THE OLD misconceptions about regenerated man, and especially about Jesus and His heaven, having been almost universally exploded, we often wonder how the perfected man Jesus looks and where He is.

Modern science has revealed that the ether or inner spaces in which we live are formed of electrical particles traveling or vibrating at tremendous speed; also that this electrical energy is the source of the light and power manifest in the earth, and that if it were turned upon us full force it would electrocute all earthly beings.

Yet science says that our body cells are interiorly charged with this dynamic force and that if this force could be released gradually and properly controlled, our body would shine with the brilliancy of the sun. The orderly releasing of this inner life force was accomplished by Jesus, and He "tuned in" with the universal ethereal life. To get an adequate realization of Jesus' present abode requires a development of soul equal to His, which development none of us has yet attained. However some of His followers have caught glimpses of Jesus in His

etheric home and have reported this experience. When journeying to Damascus, Paul heard His voice, and the brilliancy of His presence blinded the great apostle for three days.

John the Revelator writes that when he was in the Spirit, that is when he was concentrating on spiritual Truths, he heard "a great voice, as of a trumpet." Then he saw seven golden candlesticks, and in their midst the Son of man clothed in flowing robes and a golden girdle. His head and His hair were pure white, and His eyes were like flames of fire, and His feet like burnished brass, and His voice like the voice of many waters. His countenance was altogether like the sun in its strength; that is, like the noonday sun.

John was so awed and dumbfounded by the sight of this superman that he fell at His feet in a faint. "And he laid his right hand upon me, saying, Fear not; I am the first and the last, and the Living one; and I was dead, and behold, I am alive for evermore."

THE MIND OF CHRIST

By Della Adams Leitner

Lovingly to aid and comfort,
Tenderly to heal and bless,
Patiently to win the erring,
Quick to succor in distress;
Bringing darkened souls a vision,
Service that cannot be priced,
Doing good in daily living
Is to have the mind of Christ.

OUT OF THE RUT

Do you want to be more successful? . . . Would God be sick, despondent, and weak with vain wishing? . . . No! God would be strong, confident, competent: God would think, would act, would do! . . . "Act as if you were a child of God! Let God act in you! Can God fail?"

BY DANA GATLIN

ARE YOU IN a rut? Mentally, physically, or by force of material circumstances, do you feel that you are and wish that some lucky event or benevolent person would come along and pull you out? But these things don't seem to happen to you. Do you wish you could pull yourself out, up to greater efficiency, happiness, and success, but don't see how? Well, you can. There's a way you can pull yourself out of any kind of rut that exists in this workaday world.

You may think that your limited surroundings or certain conditions are at fault. But no outer condition need have any influence on your happiness and achievement. Within yourself you have the capacity to be stronger, bigger, surer than you have ever been before! The day I made this startling, invigorating discovery the transformation of my life began. I can now feel only gratitude for the seeming afflictions that turned me despairingly to God; for all my life theretofore I had felt dependent on outer props and circumstances for my help.

One day I was feeling tired and discouraged and wishing that things might turn out more happily for a while. I had been thinking of my problems, of the changes I should like to bring about, of the duties and tasks for which I had no liking or strength, and gradually I began

to think of God, to whom I had so vainly prayed. Just who and what was God; just what would He do to start setting things right for Himself, were He here right now in my human place?

These inner experiences are hard to describe. But while I sat envisaging God, so to speak, taking charge of my personal situation as if it were His situation, a flash of illumination penetrated my jaded, inert soul. Would God be sick, despondent, and weak with vain wishing? No! God would be strong, confident, competent: God would think, would act, would do!

★ ★ I FELT as if something inside me had been under the manipulation of an expert masseur! It must have been a direct renewal of my spirit; for eagerly, conscious of no effort, I began to plan courses of action that would lift me up from my mental rut. I could hardly wait to get at some of those tasks which a short while previously had seemed arduous, tedious, disagreeable—and some of them intimidating. For this is often the reason hidden back of our sluggishness and failure to act: fear. Oh, the surface of our mind puts forth all kinds of excuses, but the recesses of it have shrunk down into their ruts, because they are afraid to rouse themselves and try for something better. Instinctively we are afraid to try again—because we are afraid we'll just fail again and get hurt again!

But now as I envisaged God sitting in my human place, as it were, something inside me was jolted from its lethargy, galvanizing it into new resolution. It was as if some one spoke: "Act as if you were a child of God! Let God act in you! Can God fail?"

Remember God is living energy to quicken, increase, and guide our own energy. Spirit is a living elixir to lift up, sustain, and establish our own spirit.

★ ★ WE CAN get in a rut even when we pray. We ask God to work miracles for us while we sit not very hopeful,

or stew in our own juice impatient or resigned. In our daily efforts we drudge too much in the drab mood of duty or repining. It takes all the life and spirit out of us even though we are inclined to be a bit proud of duties painfully performed, a bit proud of being martyrs. But that's not God's way of doing things. God doesn't love a martyr! nor a weak, timid, cringing, complaining soul! God doesn't love joy killers, joy evaders. Of course this statement isn't strictly true, for God impartially loves everybody. But God cannot infuse Himself as life, power, and joy into the soul that denies Him and cuts Him off. We can never benefit fully from God's love and wisdom unless we feel and act as if we are a part of Him. God is able to give us every good gift, to enrich our life and to aid us in every earthly enterprise. When we won't recognize and take the gift, then we must do without it.

Often we are held back by our doubts, and often we make too much of an effort to trust God. We seem unable to take God—good—for granted simply, to take Him spontaneously and naturally, as we take our heartbeats and the air we breathe. It seems difficult to accept Him with certitude and unquestioning, native joy. If you were positive that some great good was about to come into your life, what would be your inner feeling, your mood? This inner attitude or state of feeling is analogous to that greater, transcendent mood of absolute assurance and joy which colors your entire being when you feel yourself to be a part, a living expression, of God, of All-Good.

★ ★ Do YOU want to be more successful? Are you in the rut of nonsuccess, and do you want to lift yourself out? There is a way.

Suppose you were out of a job and God should go forth to seek the job in your stead. Would He be able to get it? Would He show the same qualifications that

you are showing? If not, how would they be altered? Suppose God were sick: could He make Himself well? Suppose God had to perform a difficult or a distasteful task, or were set down in the midst of inharmonious surroundings. In any situation you can imagine you can imagine God there and how He would act. And remember He is waiting to act through you. Do you imagine that God would not be able to control His temper, or that He would slack up and show poor, demeaned abilities, or that He would get frightened and scurry away from a spectacle of human distress, or that He would complain bitterly about a seeming injustice, or feel sorry for Himself, or lament, "I don't see what on earth I am going to do!"

No! That is not how any of us envisage God! Nor is it how we should envisage ourselves as the children, each of us a living expression, of God. In our daily habits and enterprises we don't live sufficiently in the expectancy and mood of God, of good. Even if we were positive that some great good was about to come into our life, we don't seem certain that we should be in the mood for it!

★ ★ OUT OF the rut! Cease believing in what isn't good, in what is weak, inadequate, futile, in what doesn't measure up to God. Out of the rut of sickness, difficulty, inharmony, insufficiency, failure! Our mind, which thinks so ceaselessly and insistently, is the most marvelous instrument imaginable; but it is up to us to control it and to choose the kind of thoughts we think, to train ourselves into courage, real efficiency, and stability. Even more difficult to control are our moods, emotions, and attitudes, which are so intangible and undefinable but which are such potent factors in determining our experience of life. Yet we can reduce these to simplicity: When a child is going on a picnic, he acts happy because he feels happy. He feels happy because he is facing a definite, pleasurable

experience. This is the way we should feel within, innately and bubblingly and spontaneously, at every moment and in every undertaking of our life, because we are facing God, good!

God, good, in me, with me, for me!—in, with, for everybody, everything! Everything I think, do, see, or feel is simply a part of God, of good. Why should I feel hopeless or unhappy? God isn't hopeless or unhappy, is He? Why should I or anybody else be sick? Almighty Spirit isn't sick! Why should I be angry, impatient, short-tempered? For this is a state where my feelings are concerned, and I can't be any of these ugly, undesirable things if I am engrossed with the glorious sensation of being a part of God! Why should I be suspicious, hesitant, doubtful, shrinking in my hidden, innermost nature? Why, I can't be if I am intimately interwoven with the very nature of immanent, omnipotent good; if my moods and feelings are of the very same stuff and substance that constitutes God! Why should I feel anxious, uneasy, or inadequate, or fear that I might fail? Does God fear for the success of His enterprises? Does He shrink, tremble, grow paralyzed, or faint? No!

★ ★ FEARLESSLY let go of them: all the little bothers, the irritations, the jealousies, the dislikes. Do not give them any room in your mind. Let go of your disappointments, your sense of inadequacy, of discouragement, of failure. It does you no good to harbor such feelings. You only weaken yourself more and more. You will be astonished at what an invigorating effect it will have on you to let them go. The actual griefs, the bitter sorrows, the tragedies, the irreparable sense of human loss: let these go too. It does you no good to cling to these and brood over them; it does nobody any good. Let them go, and let God help you build something happy and worth while into your life.

In any situation try to contemplate God's relationship to you and His attitude toward the situation. Then boldly take over this same attitude as much as you can; definitely become a part of God, good. Do this in your difficulties and you will find them strangely melting out of your consciousness. You are no longer disturbed by them; they have lost their power over you. Presently you will find that they have disappeared or have taken on an improved form in your outer experience. Within your own hidden, vital nature God is renewing and rebuilding you, equipping you with the wisdom and strength to master every emergency. This is the way to live Truth. When Truth is lived, demonstrations take care of themselves.

★ ★ I CAN FREELY and effectively bless my body or any case of sickness in another by quickening my realization of God as free-flowing life and all good. I can feel about my body just as God would feel about His materialized body and just as if my body were His own—which it really is. I can feel this same way about anything with which I am in any way concerned. I can feel just as God would feel under these same circumstances—just as He does feel—in and through my uplifted consciousness when I lift myself up to Him and let Him! His mighty presence becomes a part of *my* self. He fills me with His life, His power, His perfection of good!

The warp and woof of our daily experience is woven of our thoughts, beliefs, and feelings toward ourselves and toward our world. We are humanly hampered by our sense of present limitations and by the ghosts of old doubts and fears. Our human instincts are often so deeply buried in us that it is difficult to rout them out into the open, to take control of them, and definitely to banish them if they need banishing. But it can be done.

Release your problem when you turn to God. Dare to say to yourself, "I have no troubles." Dare to *feel* that

way. Remember God, good: "I have no troubles!" If you are tired, seemingly handicapped, or discouraged, He that is in you is greater than he that is in the world. I AM! "Lo, I am with you always." A tingling new impulse from within will enliven you into new activity. It will stir you, engross you, and make you forget your sense of trouble.

★ ★ THIS NEW impetus is distinctly a thing of the mind, the spirit. It is not so much a matter of mere determination as of uplifted mood, changed in color and feeling, carrying its own sense of inevitable follow-through. By its sheer intangible strength this changed mood carries you over the previous mental impasse, over the physical obstacles, which for the moment you forget. The fresh, new, glad slant in your mind buoys you up, revivifies you. You give yourself over to it, your new mood of happy conviction activates you: *"God in the midst of me is mighty! I cannot fail!"*

It is the same situation perhaps, but there is new life, new purpose, new opportunities, new slants, new outlooks! a new spirit of optimism and purpose, practiced faithfully but never mechanically—livingly!

Every day lift yourself up in your own mind, mood, imagination, sheer inner conviction. Every day do something with a sense of freedom and spontaneity, something you've wanted to do or felt you should do, but have shirked because of inertia or fear. Start right now! Make a program for yourself. Every day try to do something to make life pleasanter for others, not from a sense of duty or in hope of a reward, but because of the sheer pleasure of being able to do it. Then behold how these active, happy inner states increase and grow, to bless you and transform you, to transform and bless your world!

"The all-wise, all-loving, all-adjusting power of Christ is now lifted up in me, filling me with enduring health and strength. I trust in God and am not afraid."

Spiritual Consciousness

As one enters spiritual consciousness one's entire nature becomes harmonized . . . let us lift up in our thoughts and outer acts that which is true and holy . . . Spiritual consciousness expressed in and through man will make of this earth a heaven.

BY THEODOSIA SCHOBERT

JESUS ATTAINED spiritual consciousness. He went all the way to the end of the mortal, human self and entered into immortality, perfection, full realization of God life, God consciousness. As a result, He could speak the word and immediately all manner of healing was performed. The blind received their sight, the deaf heard, cripples were restored to wholeness, and the dead were raised to life. Jesus didn't need outer possessions to confirm His riches. He could multiply a few loaves and fishes to feed many thousands of people, and gather money for taxes from a fish's mouth. Friends and strangers alike were overjoyed to have Him come into their homes and abide there as long as He wished, as He went about preaching the gospel of the kingdom and doing good, because His blessings abundantly rewarded them for their hospitality to Him.

When Jesus' enemies tried to throw Him over the brow of a hill to destroy Him, He simply became invisible to their sight, passed through their midst, and went on His way. They took Him prisoner in the garden of Gethsemane and killed Him, according to their mortal idea; and He let them do it in order that the Scriptures concerning Him might be fulfilled. Previously to this

He had said that no man could take His life from Him, but that He laid it down and took it up again of His own free will. And so in proof of His words He came forth out of the tomb. His spiritual consciousness of life and wholeness was so great that seeming death could not hold Him. "Why seek ye the living among the dead?" the two men in dazzling apparel said to those who came to the tomb to find Jesus there when He had risen as He had told them He would. But this they had not understood, because as yet they were not in spiritual consciousness.

After His resurrection Jesus appeared several times to His disciples and followers and taught them many things, thus opening their minds to Truth, as they had never been opened before during His three years' ministry in their midst. They were blinded then by their persistent belief in a physical king to save them from outer bondage to the Roman emperor. They could not see that they first must become free from their inner limitations and the bondage of ignorance. When their hopes were dashed to earth by the Crucifixion of Jesus whom they had believed to be the leader and king come to deliver them from their seeming enemies in the outer, then they were ready for the inner truth of divine sonship and freedom from error.

Eventually Jesus departed from the physical sight of His followers and entered the invisible realms, still alive, after having given them their mission to carry on His work in the visible world. He instructed them to wait in Jerusalem first for the fulfillment of the promised baptism of the Holy Spirit that they might be fully equipped for their ministry. This they did, full of hope and joy.

★ ★ I HAVE given you the foregoing picture of Jesus Christ and His ministry and purpose because in His life we find what attaining spiritual consciousness really will mean to us. With this in view, let us consider some of our manifest approaches to spiritual consciousness, the

signs and proofs of its presence in our life, something of what it means to us.

As one enters spiritual consciousness one's entire nature becomes harmonized. The desires and emotions of the heart and inner life, the subjective mind, are purified, uplifted, and unified with the higher ideals of the wisdom-filled and wisdom-ruled mind. The result of this union is peace, and the individual in whom it takes place always will be peaceful, always restful. There will be no nervous feelings within and no nervous motions without. The gaze will be steady, the step light, and the presence poised and sure; love, joy, and good will fill the being of such a one and will constantly radiate from him to others.

"None of these things move me," Paul said, when he had attained a degree at least of spiritual consciousness. But most of us would probably still be moved considerably by some of Paul's experiences. Five times he received "forty *stripes* save one"; he was stoned by his enemies and left for dead; he was in perils on land and on sea; he was shipwrecked and bitten by a poisonous serpent while he was trying to serve others. Hungry? Yes. He knew both what it was to abound and to have less than enough. And so we might go on and on telling of Paul's tribulations. But he had come to a place where nothing of outer experience could affect in the least his peace of mind and inner joy of the new life in Christ, nor his determination to continue his ministry of good to others. Even during that apparently terrible experience with Silas, when he was beaten with many stripes, thrown into prison, his feet fastened in the stocks, while all the time he was ignorant but that the following day might bring even worse treatment from the mob, Paul's inner joy and hope did not forsake him, nor did he waste any time hating his persecutors or bemoaning his lot. He prayed and sang praises to God and so proved that even prison dungeons could not hold him.

★ ★ TRULY PAUL had entered in a definite manner a consciousness of something far deeper and stronger than that of the mortal, and we can measure our Christ standing a little by comparing some of our reactions to troublous experiences with his. Such comparisons are good at times; they help us to see just how deeply we are as yet really established in the peace, poise, inner restfulness, and steadfast hope, faith, and joy that are the qualities of the spiritual consciousness.

"And I, if I be lifted up from the earth, will draw all men unto myself." The Christ still speaks to us, to our heart and soul. So let us lift up in our thoughts and outer acts that which is true and holy, that which belongs to and is a part of the Christ. As we do this consistently, we are drawn, gradually doubtless but surely, spirit, soul, and body, into that consciousness which constitutes the Christ or Christ mind in us.

"Have this mind in you, which was also in Christ Jesus: who, existing in the form of God, counted not the being on an equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, he humbled himself, becoming obedient *even* unto death, yea, the death of the cross. Wherefore also God highly exalted him, and gave unto him the name which is above every name; that in the name of Jesus every knee should bow . . . and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." This mind in us which "was also in Christ Jesus" knows the truth of our divine sonship and our oneness with the Father, yet it is never aggressive to another's hurt, but is ever humble, honest, and true, forgiving and kind. It is a mind of love, a mind to serve and bless always.

Those who have entered the Christ or spiritual consciousness to any appreciable degree find that their reac-

tions to any and every condition and experience are uplifting, harmonious, good, and true. They no longer judge according to appearances in any matter, but looking beneath the surface, they see unity and God everywhere. They are tolerant and kindly disposed. You never hear them criticizing or condemning anybody or anything, nor arguing in order to impress others with their belief or to force it upon others. Instead they are concerned in living the life of Truth themselves, because they realize that only by consistent living can they reach other lives to their greatest gain.

Spiritual consciousness expressed in and through man will make of this earth a heaven since man can change the whole race thought and the very atmosphere that surrounds him by changing his own consciousness. There really is no limit to the good that will result from man's elevation of his thoughts, acts, and entire life from mortal seeming to spiritual Truth. Let us be silent often and think about the Christ mind, the spiritual consciousness, that is our true abode. "Beloved, now are we children of God."

HEALING THOUGHT

Thy vitalizing energy floods my whole being, and I am healed.

PROSPERITY THOUGHT

The substance of Thy love abides with me, and I am in all ways prospered.

USE FROM MARCH 20 TO APRIL 19

THIS TRUST IN MY HAND

We all are children and heirs . . . We all have power . . . We do not come empty handed . . . Jesus lived in the eternal now . . . He did the thing at hand.

BY JANET CRAIG

SOME YEARS ago an excerpt from Roger Babson's writings was repeated again and again through many newspapers and magazines. It was such a striking illustration of a universal truth that people talked about it. It appeared in sermons, lessons, and lectures. Perhaps it has been forgotten now, but it will bear repeating again to point one more lesson. Its statement was to this effect:

In a laboratory in Washington there is a sun glass that measures three feet across. It is like the "burning glasses" that children sometimes have to play with. These little glasses if allowed to focus the sun's rays a few minutes will set fire to shavings or paper under them. This big glass in the laboratory gathers the sun's rays and focuses them in one spot. The rays at this spot are so hot that they eat through steel as readily as a red-hot needle eats through paper. The terrific heat has not been measured, for it melts all instruments. Yet it is just a few square feet of ordinary sunshine concentrated in a single point. If those same rays were scattered about they would just give you a feeling of pleasant warmth, but they would not set anything on fire. Concentrated they melt any known substance.

If a few feet of ordinary sunshine concentrated have such power, what do you think might be done with a few feet of some of the spiritual light that we all possess, often in mild and diluted measure? We know what can

be done. We have only to scan the pages of history to see how concentration on one point has again and again carried ordinary men and women like you and me to the very heights of achievement. Sometimes we look at these characters and say, "But they were God's chosen, ordained for this special work." No, they were not God's chosen any more than you are. God does not have any step-children, though He has many prodigal sons. We all are children and heirs. *We all have power,* though so many of us seldom use it. The author of John's Gospel probably met some of the people who excused their barren life by reference to others as the chosen of God. John remembered what Christ had said on this very point, and when he wrote his gospel he put it in. "Ye did not choose me, but I chose you, and appointed you, that ye would go and bear fruit, and *that* your fruit should abide: that whatsoever ye shall ask of the Father in my name, he may give it you."

★ ★ HAVE YOU a trust in your hand today, something you were sent to earth to do, something that no other soul in all the world can do? Of course you know you have something to do, something aside from earning your daily bread. When God sent you to earth He sent your work with you. Do you remember the beautiful episode in Maeterlinck's "Blue Bird" of the little souls waiting in the land of unborn children? When Father Time's barge pulls up to the wharf he sends out his call for the souls that are to go to earth on this trip. The little unborn children come running to get into the barge, and each carries with him his gift to the world. One has an invention, another a poem, another a scientific discovery, another a great advance in the healing art, and so on. If any child forgets his gift, coming to the barge without it, he has to run back to get it before he can begin his journey to the earth. The Belgian poet saw truly. We do

not come empty handed, and there is no gift so small that it is not precious in God's sight.

Why is it then that there are so many futile lives? Why do so many people run to and fro, knocking at this door and that and hoping that opportunity will open, going to this teacher and that in the hope that some one may give them a magic talisman that will transform their drab life into something of beauty and power. There is no magic human word. There is no formula, creed, system, or discipline that will transform life for you. But there is a Spirit that will.

Are we in danger of missing the uses of the great power that is in us? Can we learn to focus it, to bring all its rays to bear upon the trust that is in our hand?

★ ★ PSYCHOLOGISTS tell us that ninety-five per cent of our mental power goes to waste, frittered away by trifling concerns, by the scattering of our attention among matters of small moment. Consider an average day: the time we spend on newspapers and on other reading, forgotten as soon as read; the careless conversation in which we say nothing at all; the time spent on work that could well be neglected altogether; the time spent in just doing nothing, waiting with vacant mind and wandering attention. Suppose we organized this day. We should read with attention what we read and then we should remember. We should not talk at all unless we had something to say. We should spend our work time upon real work. And most important of all, if we had leisure we should not let it be consumed in idle "trains of thought," but we should use it for communion with God within us, thus putting all our endeavors on a constructive basis.

There is something we need to do today. Let us begin by giving it thoughtful, concentrated attention. Bring wisdom from the divine source to consider how best to do it. We shall consider other forms of concentration in

a moment, but let us now think awhile of the miracles that mere attention can work. We are too likely to think of it as a quality belonging to our student days, perhaps as something associated with feats of memory. It is much more. It is a religious matter. It belongs beside control. What is it that is under our control if we concentrate our attention? Why, everything we want: salvation, health, fortune, peace, power. Are they ours? If we must say no, why aren't they?

★ ★ CHRIST controlled His world. Open your Bible to any incident in His life that you wish, and read with your mind on the aspect of attention and control. The Tempter assails Him in the wilderness, the sick, the blind, the lepers are beside Him imploring to be healed, there is a threatening storm at sea, a hungry multitude is following Him in desert places at suppertime, He is on the mount of Transfiguration, He is in the upper chamber with the eleven who must be fortified to carry on without His physical presence, He is in the judgment hall, He is in the garden on Easter morning, He walks to Emmaus, He meets the disciples at the seashore. There is a point of likeness in all the stories: Christ gave undivided attention to the matter in hand—and He controlled the situation. When He was healing the lepers He was not thinking of how He should meet the clever arguments of the lawyer who tested Him. When He was feeding the five thousand He was not planning what He should say at the next feast. By the authority of all the Scripture narrative it would seem that Christ Jesus had what we sometimes call a one-track mind; that is, He concentrated all its forces upon the matter in hand. He lived in the eternal now. He did the thing at hand.

If a crowd gathered He gave them the Sermon on the Mount, the very heights and depths of wisdom in simple words for plain people. If he met a single woman at

the well He told her of the water of life, again in language so simple that even a light-minded woman might understand and heed. But He did more than give undivided attention to the matter at hand: He brought to bear on it a concentration of faith and prayer in which He lived.

★ ★ YES, CHRIST controlled His world. He had reserves of power to concentrate on any problem that arose. He bade His followers likewise control their world. A few of them have; they have been able to make all the angry crosscurrents of the world blend and flow in a quiet but powerful stream. But the great mass of us who profess to follow the Nazarene do not control our world. We are continually being frightened by the specters that arise in our path. We have no reserves of power to call upon with which to concentrate on the problem that is at hand now, today, this very minute. It must be solved before we can go anywhere. Our scattering mind approaches it and then veers off, crying, "It is too much for me."

How did Christ get the inexhaustible reserves that He could call upon in any situation? We all know quite well that Christ's life went in cycles of prayer and action. He went at night into the lonely silent place to pray; He came in daytime down into the market place where the currents of life swirled about. What He meditated and prayed about at night He acted out in the daytime. And that is the only kind of prayer that is worthy the name: the prayer that works out in action. Will your evening prayer work the next day? Do you dare try to make it work? Never dare give voice to a prayer unless you are sure you want to see it worked out to completion before the eyes of men and gods. Try Christ's way of working out your problems. Make your life a cycle of prayer and action. See what it will do for you. Get reserves of faith and prayer. Do not have such a feeble spiritual life that a shock of

untoward circumstances will send you toppling in the dust.

★ ★ A LIVELY little boy going to bed one night repeated his bedtime prayer. Then he immediately said it over again.

"Why did you say your prayer twice?" asked his mother.

"I'm going to see the basketball game tomorrow night, and maybe I'll get home late and not feel like saying my prayer. So I told God about it and said a prayer ahead."

We probably smile at the child's thought of having a prayer ahead in case of an emergency. But we might very well adopt his plan; not certainly in the sense of repeating a prayer phrase over and over again, but in the sense of getting a prayer attitude that will be ours in an emergency. Adopt the child's prudent thought and store away some prayer reserves.

Have you ever tried a concentration of prayer and faith on the problem that fills your world today?

"Ah!" you say, "but mine is such a material problem. I'm not working primarily for the coming of the kingdom; I'm not asking for holiness, or the forward movement of righteousness in the world. I want all those things of course, but the problem that shuts out everything else today is my own individual, earthly problem. I'm trying to save my home—or my health, or my job, or give my children an education. How can I expect the Eternal, who governs the sweep of universes, to care about such a matter as this problem of mine?"

But He does. House and health and job and loved ones—He cares about them all. You are not praying to a terrible, remote God, engaged only in moving universes; you are praying to your own God, the one to whom Thomas cried out, "My Lord and my God"; the one Jesus Christ addressed as Father and pictured in the

story of the prodigal son; the one who abides in you as Holy Spirit and, as Paul reminds us, is interested in the smallest thing that concerns you, and even prays with and for you continually:

"So too the Spirit assists us in our weakness; for we do not know how to pray aright, but the Spirit pleads for us with sighs that are beyond words, and he who searches the human heart knows what is in the mind of the Spirit, since the Spirit pleads before God for the saints.

"We know also that those who love God, those who have been called in terms of his purpose, have his aid and interest in everything." (Moffat translation of Rom. 8:26, 27, 28.)

★ ★ TRY A CONCENTRATION of faith and prayer now. God has promised that it will melt the adamant of adverse circumstances. It has done it times without number.

There is no gain without vigilance. We cannot build up a reserve and lock it away like money in the bank, thinking it will be there when we need it. We must watch and pray continually else we shall find the reserves vanished when we need them. Hurry and flurry dissipate reserves. Fussy, fretting, hurrying people never have them, not even in the most material sense. Talking too much dissipates reserves. There are matters that are between us and God alone: too sacred for other eyes. To go about talking of these high and secret matters, to go boasting of our "demonstrations" is to scatter our reserves of power. Self-satisfaction is destructive to spiritual reserves. Hatred of people or circumstances is probably the most destructive of all.

So let us watch and pray that we may not enter into any of these temptations and that we may keep our rich treasure laid up in heaven but instantly ready to hand in the time of emergency.

I AM

BY MARJORY H. STAGEMAN

WHEN MOSES asked what he should say to the children of Israel when they asked him the name of the God who had sent him to them, he was told: "I AM THAT I AM . . . say unto the children of Israel, I AM hath sent me unto you."

"I AM THAT I AM." Studying that mystical statement carefully, we find that it is the announcement of God's boundlessness, limitlessness, wholeness, allness—infinity. In no other way could the complete and limitless Being announce Himself as all, as infinite Spirit.

"I AM." Two little words. Two wonderful words. Two terribly misunderstood words. How thoughtlessly we use them! How often in our daily conversation we use them in a negative way and thus desecrate them! And how changed is our life when we discover that the key that unlocks the door to our own heaven is I AM!

Before we go on, let us pause for a moment and make quite sure that we know what these words mean. I AM is God, infinite Spirit, Truth, the only cause, creator, thinker, actor, speaker, doer; the being that always was and is and ever shall be. I AM is eternal Principle, Divine Mind, all-embracing love, peace, health, life, all power, all substance. In short, I AM is all there is.

Since the great I AM is all, each and every object of creation is one with all the countless creations in the universe, one with the I AM, the creator. All the objects of I AM's creating—and I AM made all that was made—have their being in I AM.

★ ★ NOW IF every object of creation is one with the Creator, I AM, is it not true that the Creator, I AM, is in everything?

I AM is within us: within you, within me. Think what this means! When a person fully realizes what it means, he identifies himself with the whole, declares "I AM," and his self-forged chains drop off. For that which is not real can no longer appear in the world of him who says "I AM" and knows he is I AM.

Does some one cry "Blasphemy!" at that? Probably. The word is often on the lips of those who have not yet recognized the oneness of all things. The Jews, asked by Jesus for which of His good works they stoned Him, answered: "For a good work we stone thee not, but for blasphemy; and because that thou, being a man, makest thyself God." Even the translators of the Bible shied away from that which was called blasphemy, and instead of giving the literal translation of the 26th verse of the 4th chapter of Genesis, they wrote, "Then began men to call upon the name of Jehovah." But the literal translation found in the margin, "Or, *to call* themselves *by the name of the Lord,*" backs up the stand that Jesus took, the stand His true followers take.

Man calls himself by the name of the Lord when he recognizes that his mind is one with the one Mind, his consciousness with the one consciousness, his intelligence with the one intelligence, his life with the one life, his substance with the one substance. He takes the name of the Lord when he realizes that he, man, is God's individuated self, that the Infinite is the real he, his divine self. When he knows that God and man are not two but one ("I and the Father are one"), man declares "I AM."

★ ★ THE MAN who takes the name of the Lord does not go around wishing or hoping for the thing that he desires. No, he acknowledges the Truth about himself. He identifies himself with the Infinite by declarations such as these: "I AM intelligence." "I AM health." "I AM peace." "I AM wealth." "I AM success." "I AM joy." "I AM love."

"I AM strength." "I AM power." "I AM activity."

To use the name of the Lord, I AM, in a negative manner is to take the name of the Lord in vain and thus break the third commandment. How many are they who pride themselves upon their obedience to the Ten Commandments who daily disobey the third law! How? By such expressions as "I am sick," "I am weak," "I am nervous," "I am all wrought up," "I am crippled," "I am poor," "I am depressed," "I am unhappy," "I am a failure," "I am a fool."

Is it not clear that man (manifestation; the I AM in manifest form) is depreciating his real self, is belittling the great I AM when he makes these statements? Is it any wonder that the one who makes such statements sees sickness, failure, poverty, depression, unhappiness, stupidity pictured forth in his world?

The law works. Always. Whether the results are what we term "good" or "evil" depends upon our word. "Every idle word that men shall speak, they shall give account thereof . . . For by thy words thou shalt be justified, and by thy words thou shalt be condemned." Daily we see proof that we never really take His name in vain, never use it without getting an effect. "For Jehovah will not hold him guiltless that taketh his name in vain."

★ ★ A TRUTH teacher writes: "The perception of the unity of God is the only permanent basis for spiritual healing. So long as the mind is divided between the power of two opposing forces, health and harmony can never be established. I find the entire thing summed up in one pregnant paragraph in a little book sent to me by a friend in England: 'Man can not demonstrate spiritual healing until he has come to a definite conclusion that there is but one God, one Spirit, one Power. As long as man's consciousness is adulterated with the belief of two powers, one of good and one of evil, he is prevented from making

a perfect at-one-ment with God, and breaks the first commandment, which reads: "Thou shalt have no other gods before me." ' "

He who perceives the unity of God, who understands that the I AM is all there is, does demonstrate spiritual healing, does have access to the kingdom of heaven through the constructive use of the I AM. Recognizing the presence, he consciously makes a perfect at-one-ment with God when he declares, "I AM."

"I AM." Say it, know it, feel it, and nothing in the apparent world will cause you to tremble. Voicing the name of the Lord, I AM, that was conferred upon you by your Maker silences and eliminates all false thoughts and opens wide the channels to the expression of perfection.

LIKE A CANDLE

By Marie Barton

Like a candle in the night
The Word of God illumines me,
Till out of darkness into light
I walk as one who now can see.

And seeing, I am not afraid;
For what is there on earth to fear?
Since all is good that God has made,
And God Himself is ever near.

GOD'S TENTH

Tithing to Increase Prosperity

LESSON THREE

BY L. E. MEYER

THE STORY of tithing both ancient and modern declares it to be the best investment we can make. It does more good than the most generous giving that is done only on the impulse of the moment. Since we cannot tithe without considering the source of our blessings, tithing is a constant reminder of the Giver of all good. The knowledge that we have received else we could not give inspires in us a sense of gratitude and appreciation. It increases our consciousness of the Father's abiding, indwelling presence.

Tithing establishes systematic giving, hence order. It increases efficiency and consequently prosperity. Receiving through giving is the peculiar paradox of tithing. A Truth teacher who proved this idea many times was asked if he had an "inner class" to whom he gave instruction privately in great truths not generally given out. He replied that it was his practice to give forth freely the ideas that he received in order to help others and thus receive again himself. Constant giving keeps the mind open and free and receptive to new inspiration. While an occasional gift to the Lord's work, large or small, is to be commended, if too much time is allowed to elapse between gifts the mind is not kept open and free.

Failure to express ideas closes the door through which new ideas may enter. Withholding money acts in like manner. It tends to bind and limit. Either case may be compared to the attempt to hold the breath drawn into the lungs. We must exhale to receive more. The breath

soon becomes a poison instead of a blessing. Just as it is necessary to breathe out in order to receive fresh air into the lungs, so it is necessary to give regularly if we wish to receive regularly. No grasping spirit can fasten itself upon a mind that is kept open through regular giving and receiving. We have seen souls shrivel because they were grasping and selfish, and we have seen souls expand and abound in every good because they were liberal with the Lord.

★ ★ THROUGHOUT the Scriptures reference is made to the law of receiving through tithing.

"There is that scattereth, and increaseth yet more;
And there is that withholdeth more than is meet, but
it tendeth only to want.
The liberal soul shall be made fat;
And he that watereth shall be watered also himself."

"He that hath a bountiful eye shall be blessed
For he giveth of his bread to the poor."

"He that soweth bountifully shall reap also bountifully."

Jesus emphasized the benefits to be received from giving in the right spirit. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over, shall they give into your bosom. For with what measure ye mete it shall be measured to you again." "Unto every one that hath shall be given, and he shall have abundance: but from him that hath not, even that which he hath shall be taken away." Those who used their talents were commended. The one who hid his talent and refused to use it had it taken from him. We often hear quoted "Whatsoever a man soweth, that shall he also reap," but we need to be reminded also that if we do not sow we do not reap. While gifts to the Lord's treasure should be made out of the fulness of the heart and not for the sake of the returns, the law inevitably operates in full

force. In giving we create a vacuum that by the law of action and reaction must be refilled to the point of overflowing. In loosening the purse strings we loose many other things that have bound us; our whole being is freer.

★ ★ WE MAY ask any tither what his experience is, and we shall learn that he has prospered. Where there has been failure there is invariably a belief in lack. While the tithe has been released from the hand it has been retained in mind. One must study the law of tithing to discern a right spirit in giving. There is no gift where one continually thinks of some way in which the money might have been used to personal advantage. The faith is not then rightly centered. It is good to bless every incoming dollar and realize that a tenth must go to the Lord. It is good to consecrate ourselves and our affairs to God and to trust Him to direct and prosper us. Since there is a providing law by means of which our every need is fully supplied it is essential that we have an understanding of this law and work in harmony with it.

Each individual must trust the Spirit of wisdom in his own heart to see how much of that which God has given shall be returned to Him and His work. If through the ages man has considered a tenth a proper amount to return directly to the Lord's work, certainly in this present day of grace and Truth no less an amount is fitting. It is right that each one come to an understanding of what constitutes spiritual giving in his own way.

★ ★ SINCE WE are viewing the law of giving and receiving from the angle of tithing, let us consider a few experiences both ancient and modern among tithers. The Scriptures reveal that while the ancient Hebrews tithed of their increase to the Lord they prospered. But when they wandered away from the Lord in the matter of tithes hardships came upon them. So today unhappy conditions overtake those who withhold their substance from the

Lord. Observation of any person, city, or nation reveals that those who are stingy with the Lord fail in mind, body, and affairs, while those who are liberal with God prosper and abound in health and peace.

The prophet Malachi stood at the exit of the Old Dispensation and on the threshold of the New. He provided a clear channel for the voice of wisdom to declare the law of prosperity: "Return unto me, and I will return unto you," says the Lord of prosperity. "Wherein shall we return?" ask those who seek escape from untoward conditions. "In tithes and offerings. . . . Bring ye the whole tithe into the store-house, that there may be food in my house, and prove me now herewith, saith Jehovah of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough *to receive it.* And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground . . . all nations shall call you happy; for ye shall be a delightsome land." Here is a solution of the farmer's troubles. It is a law of prosperity for all classes. Here is a protection for the crops from frosts, droughts, floods, and plagues. It is a law that holds good in any business or line of human endeavor. God should not be expected to meet all of men's requirements unless men fulfill His law.

★ ★ TITHING aided the Mormons when they first settled in Utah to withstand the rigors of unusual climatic conditions, unproductive soil, and many other hardships. It gave them a spirit of independence. Through tithing they became a law of prosperity unto themselves. It is said that the Mormon Church is the most prosperous church in the world. A rule that applies to every member of the Mormon Church, rich or poor, is that he give a tenth. As a result this church has an enormous reserve fund.

The United Presbyterian Church in the United States is the largest per capita giver of all the churches in

America. Over fifty per cent of the members are tithers.

It is said that the Christian who begins tithing will have at least six surprises. He will be surprised at the amount of money he has for the Lord's work; at the deepening of his spiritual life; at the ease with which he can meet his own obligations; at the ease with which he can go from one tenth to larger giving; at the preparation this gives for being a faithful and wise steward of the nine tenths remaining; at himself for not adopting the plan sooner.

He who said that he found it necessary to tithe in order to get out of debt voiced a fact that has become evident to thousands. A man who was ten thousand dollars in debt, with his credit gone and a wife and four children for whom to provide, took a position as a day laborer in a mill and with his family was compelled to live in a tent. He met two divinity students who convinced him that he should tithe. The same week that he began tithing the company offered him one of its houses in which to live. Within a year he was promoted to foreman. Ten years later he was free from debt, the owner of a large lumber company, owner of his own home, which was large and beautifully furnished, and of a large car, also an airplane, and other things on a similar scale. He attributes his success to first recognizing his debt to God and faithfully tithing of his income.

★ ★ TITHING establishes order in our mind and body and affairs. When order exists we cannot remain in debt. He who begins to tithe while in debt invariably reports later that he is free from debt.

A pastor of a church which was deeply in debt and unable to pay his salary suggested tithing. His membership voted it down by a large majority, but the minister was not to be discouraged. He sought further illumination on the subject and again brought it before the congrega-

tion, suggesting that they try it for a month. At the end of the month those who had entered into the agreement heartily were prospering abundantly. Even the minority who had tithed grudgingly admitted that they had held their own. The members agreed to continue tithing for another six months. At the end of this period the church was free from indebtedness, and there was a good balance in the treasury.

A person who has tithed since early youth declares that when a man is in financial difficulties the best way to get out of them is to give to the Lord a tenth of every dollar, thus being honest with Him. The more we realize that we are children of the one Father and that the good of one is the good of all, the more freely will we give our support to the cause of Truth. As sons we are to continue in the work of our Father whose pleasure it is to give continually of Himself and of all that He is to His creation. "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." "My Father worketh even until now, and I work."

Some who feel that their income is limited take the attitude that they cannot afford to tithe. The fact is that they cannot afford not to tithe. Because they seem to lack shows that they are bound by small thoughts. They need to cultivate large ideas of increase and abundance. The inexhaustible resources of God are equal to every demand without making one person poorer in order to enrich another.

★ ★ WE CAN prove to our own satisfaction that our tithe brings a greater increase than any other property that passes through our hands. Many testimonials can be given of spiritual and temporal blessings through tithing. A few of these will be related; all are authentic cases that have been reported before in the publications of Unity, or have come to my personal attention.

A woman was abandoned by her husband and left with four children to support. She pledged a tenth to the Lord. Out of her first weekly salary of eight dollars she tithed. She continued tithing, and her salary continued to increase. At the end of the first year her monthly salary check was $250, nearly eight times as much as the first salary.

A contractor tithed faithfully, was always busy, and frequently needed to hire extra men. Across the street was another contractor who did equally good work but did not believe in tithing. He could not get enough work to keep him busy, in fact he often hired himself out to his competitor across the street. Apparently the only difference between the men was their financial relationship to God.

The founder of a large perfume and soap company began to tithe when he was poor. With increased wealth came a feeling of increased responsibility in its right use. His biographer says: "His benevolence was a religious conviction. It reduced his charities to system and made them the means of self-culture and of homage to God. He dispensed his gifts both with purpose and proportion and recognizing his stewardship to God."

★ ★ ONE MAN tithed regularly while his tithe was only ten dollars a month. He prospered until it grew to a hundred, and this seemed too much to tithe, so he stopped tithing. Disaster followed until he was brought to poverty and humility. He again began to tithe and regained his financial footing with a spiritual uplift.

A woman moving from the North to the South wished to sell some furniture. The person who agreed to take it broke her agreement two days before she was to move. Instead of being anxious, or discouraged or letting thoughts of injustice come in she looked to God for guidance and blessing. Soon the furniture was sold for a tenth

more than the price in the broken agreement, the amount she intended to give as her tithe.

One woman gave her testimony in poetry:

"My debts were large, my earnings small.
But I said I will prove Thee, Lord of all;
I will give my tenth, nor doubt, nor fear.
This I did for the space of a year.
My earnings have doubled, my debts are paid;
The Silent Partner has come to my aid,
And life that once seemed hard and dull,
Through giving has grown all-beautiful."

Tithing spells success. Tithers are never seeking aid —they are always giving it. God's riches wait upon the faithful tither. Tithing pays dividends beyond all computation. The Lord prospers those who are honest with Him. Many people are holding themselves in financial bondage because they do not loosen up. Tithing is the remedy. To tithe is to let go, to let go is to open up, to open up is to receive. By the act of tithing to the Lord we express confidence in His bounty. A tither is a dispenser of God's bounty. The law of tithing is the law of revenue to carry on the purpose of the Lord. The life of the tither is one long series of satisfactions, because he is working with the law of the Lord.

"Blessed is the man that walketh not in the counsel of the wicked . . .

His delight is in the law of Jehovah;
And on his law doth he meditate day and night . . .
Whatsoever he doeth shall prosper."

(TO BE CONCLUDED)

JESUS PROMISED: *Lo, I am with you always, even unto the end of the world*

NO OTHER GODS

I Jehovah thy God am a jealous God.

BY H. E. MIZE

YES, GOD IS a jealous God; jealous not only of the inalienable prerogative of the Divine Being to command all the love, adoration, and service of His children, but in particular of that which concerns us most intimately. God is jealous for, and zealous in behalf of, our well-being as true expressions of Spirit. For us to be true to God is identical with being true to our own innate, essential nature. If we are not true to ourselves, to the divine essence within us, to God, then soul and consciousness are necessarily and automatically devoted to the spirit and action of service to false gods.

As men who stop to think we immediately recognize some of these false gods in the exaltation of worldly fame and wealth, power and prestige, ends and aims, activities and pleasures, above their rightful place. We are very generally committed not only by lip service, but also by the service of heart and hand, to the nobler conception of the righteous employment of the good things of external-plane life in the service of those ends which are right in the sight of God. We likewise readily concede that the same service is also demanded of all the faculties of mind and soul.

It is here that we are particularly prone to fall down. The motives are right, but the understanding is defective and the execution is weak. Faith itself is the greatest tangible link between man and God. Reward is promised primarily to faith and secondarily to works. Faith complemented by works is the greatest good. Faith is nothing

more or less than active recognition of Truth. Faith is a matter of volition. It is established as the first condition of salvation (perfect good here and hereafter). God does not trifle by imposing unfulfillable conditions upon us. Intuition, reason, Scripture, and experience establish the patent fact that we are as able to choose a belief as we are to choose a doubt. Our faith (recognition) is in our own hands.

★ ★ NOW, HOW do we discharge this high responsibility? No man, no being, may lift from us the smallest fraction of this responsibility. We must think our own thoughts, select our own beliefs, and choose our own objects of recognition, else they are not ours, nor of any meaning or value to us. If we "recognize" power where there is no power—that is, falsely ascribe power to external things to overthrow the perfect and universal reign of spirit—then it is plain that our faith is fixed to that extent on false gods. And "according to your faith [yes, even negative faith, faith in reverse order, faith in falsehood and evil] be it done unto you"!

When we extol material remedies, when we proclaim our unshakable faith in diseases, when we invent wonderful names for them, when we ascribe wondrous potency to them to lay us low and take us away, when we create by faith in poverty and disaster conditions which have no place in Truth and the pure realm of Spirit; when we do this, are we or are we not having "other gods" before the one true God?

Now, when we are "saved through faith" in God it is obvious that it is because we make available by recognition those things which God represents, which He has and is for us, and that it is those things which mean salvation (perfect good) for us. Falsehood is undoubtedly an unmitigated evil, the antithesis of Truth. We should not wish to build our life on such a foundation; no, not even

by imagining that we "recognize" nonexistences as substantial facts. When we do recognize as fact the things that God neither has nor is, we are simply bowing down and worshiping "other gods," gods who see not, hear not, neither do they think nor feel, and who can do nothing in any case but alienate us from Truth and reality and from our own inherent and innate good. Even in this case it is done unto us according to our faith.

★ ★ IF OUR FAITH were perfect then the perfect good of spirit would appear to us, be realized in us, and expressed through us. That this perfect good has not yet recognizably appeared to us is no reason for the hasty assumption that external things must have some power of their own to buffet us about at their pleasure. It is an elementary fact that God is the only power. But if by imputing it to them we invest inert, blind, dumb external conditions and circumstances with power over us, then they do have the power that we give them, and according to our (negative) faith it is done unto us. Whatever betides us then, we must never blame any one but ourselves. We are to find the cause of our fortune or misfortune in the state of our own consciousness, in the extent and quality of our own faith and recognition.

If we were able at this moment to recognize the whole truth and absolutely to refuse recognition to all falsehood—that is, if the whole of reality were open and plain to us—it is clear that we should be nothing short of infinite in the wisdom, power, and perfection of Spirit. That we fall short of this infinite good today is not because there is an actually existent objective evil power besetting us, but is wholly due to our subjective states. The supposed evil in environment and experience corresponds exactly to the place in consciousness where faith, recognition, and grasp of Truth and reality ought to be.

★ ★ IF THE "Thou shalt have no other gods before

me" implies anything at all, it clearly implies that we have the power to determine whether or not we will follow and serve these other and false gods. In a word, it means that the command is addressed to free agents. It is a great and awe-inspiring fact. Great, because the very nature of freedom precludes the possibility of limitation other than that which the free actor imposes upon himself. Freedom and limitation are contradictory both as terms and as conditions. If there is any inherent quality in freedom that implies limitation, then the word freedom is meaningless. We doubtless observe limited expressions of freedom, but this is not due to the nature of freedom itself but rather to its faulty expression.

Freedom is an awe-inspiring fact, for it means that we and we alone are forever responsible for our own activity and expression. There are two possible alternatives to the exercise of this genuine freedom which is the power voluntarily to choose to embrace and express Truth and reality; that is, the power simply to be true to our own innermost nature. One is to be a simple automaton, a machine, without individuality, will, reason, power, ethical or moral worth; in short, an entity without reason or excuse for existence. A being that has no will power or intelligence freely to dispose of ends that it judges valuable is not of the slightest use to itself. The other alternative is for the free being by virtue of his freedom to choose to ignore his manifest destiny, to act counter to the truth and reality of his own essential nature, to abdicate his kingdom of good, and on the contrary to create a seemingly marvelous world of falsehood and unreality and then bow down and worship the gods of his own creation.

★ ★ THIS CREATION and worship of false gods may come about actively or passively, voluntarily or involuntarily, as in the tacit and automatic assumption that ex-

ternal things have some power of their own that takes precedence over our own power and that of the God in whom we live and move and have our being. Reason itself absolutely and finally rejects such an utterly unfounded notion.

But since we are free beings and this freedom is not circumscribed by any internal necessity nor by any external thing, we have perfect liberty to choose this day (or any other day) whom or what we will serve.

Commandments are addressed only to free beings. There is neither alternative nor the power of choice in the mechanical realm. Freedom implies the power to choose the false as well as the true, the evil as well as the good. The responsibility for the choice rests upon the chooser. The only compensation that the universe offers for the falsehoods and evils that we willfully or carelessly choose is the crowning gift of freedom itself. Without freedom we could not be individuals or even sentient beings. A race of automata would lack the capacity for falsehood and evil as well as for Truth and righteousness. The fact that freedom implies the power to reverse the Truth and give a fictitious substantiality to falsehood does not further imply that we are under any compulsion to do so. Compulsion and necessity are incompatible with freedom. Since we are free we are able to do wrong, but since we are free we are not compelled to do it. Since we are free we are able to choose this day whether we will serve the one true God or go astray after any kind of a false god.

★ ★ GOD IN ANY language, in any heart, in any age stands for the supreme power. Now if we believe that the mentally created false gods of ignorance, poverty, sickness, and strife are mightier than the one God of infinite good, we actively or tacitly assume the transfer of the supreme power from where it always belongs to one of these false gods. The things that rule our life are

our gods, however vehemently we deny it. Does poverty seem omnipotent to us in spite of God's promise of abundance? So long as it seems so, it is our God. Does sickness seem mightier than health? Then this false god to which we ascribe supreme power gives us all that it has, which is the negative condition of absence of superabundant and universal health in consciousness and expression. But if we rule our own life, then we worship and serve the true God, and falsehood has no power over us.

When we create false conceptions and mentally endow them with substantiality, then we invest them with the power to rule over us. Whatever we recognize as the supreme power is the ruler of our life. It may correspond to no objective existence, but this merely illustrates and emphasizes the fact that when we look to objective and external things for guidance and help we are proceeding counter to all that is constructive and good. God is not external to us; but our being is indissolubly and eternally fixed and established in Him. When we are true to our own innermost nature, we are true to the one God and we are placing no other and false gods before Him. It is unsafe, unsound, and unscientific to serve the gods of negative thinking.

THINGS

It isn't what we have
But what we are
That makes for happiness
As days go by:
The first may trip us up,
The latter take us far
Along the road
Where joys of living lie.

—GRACE MEREDITH

Sunday Lessons

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. A thorough study of the Unity Sunday lessons will repay any student. Study with an open mind and Truth will convince you. Bible text is taken from the American Standard Version of the Bible, copyright, 1929, by the International Council of Religious Education; lessons are developed from outlines prepared and copyrighted by the Council; both are used by permission.

Lesson 1 UNITY SUBJECT—*The Creative Word.*

April 4, 1937 INTERNATIONAL SUBJECT—*God the Creator.*—Gen. 1:1-5, 26-31.

✤ ✤

1. In the beginning God created the heavens and the earth.
2. And the earth was waste and void; and darkness was upon the face of the deep: and the Spirit of God moved upon the face of the waters.
3. And God said, Let there be light: and there was light.
4. And God saw the light, that it was good: and God divided the light from the darkness.
5. And God called the light Day, and the darkness he called Night. And there was evening and there was morning, one day.

26. And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the birds of the heavens, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.
27. And God created man in his own image, in the image of God created he him; male and female created he them.
28. And God blessed them: and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the birds of the heavens, and over every living thing that moveth upon the earth.
29. And God said, Behold, I have given you every herb yielding seed, which is upon the face of all the earth, and every tree, in which is the fruit of a tree yielding seed; to you it shall be for food:

30. And to every beast of the earth, and to every bird of the heavens, and to everything that creepeth upon the earth, wherein there is life, *I have given* every green herb for food: and it was so.

31. And God saw everything that he had made, and, behold, it was very good. And there was evening and there was morning, the sixth day.

GOLDEN TEXT—*In the beginning God created the heavens and the earth.*—Gen. 1:1.

SILENT PRAYER—*I rejoice in speaking the word that forms in me the essence of Truth out of divine substance.*

The subject of beginnings has always interested man. If he can understand the start of things he feels that their subsequent history will become clear to him. To know himself he seeks therefore to work his way back mentally to his own beginning. The central idea in today's lesson is the creation of man as described in the 1st chapter of Genesis.

Since God is infinite, we may think of the Godhead in one aspect as mind and in another as absolute substance, the only veritable reality. This dual aspect of God as mind acting upon substance makes the conception of creation possible or comprehensible, since not even God could create something out of nothing. Divine substance being infinite, infinite Mind acting upon it in the form of ideas might make of creation an infinite process. But the ideal creation of man as an image in Divine Mind was perfected during the sixth day or sixth period of creation, except for the finishing touches that were added on the seventh day. "On the seventh day God finished his work which he had made."

God's ideally perfect creation must be brought into manifestation in the real world of form. This bringing into manifestation is the work of man who from the beginning has been trying to express the ideal content of the Father-Mind in himself. His natural environment, as

the material scientists name his setting, was created for him by Jehovah God (the I AM speaking through him; the will to create). When this place was prepared for man, it was so "very good" that he came forth from the Father to occupy it. That his occupation is not yet completed is owing thus far to his failure to register the divine will perfectly. To the creative word "Let there be" man so far responds only to a slight degree.

Instead of dividing the light from the darkness by a clear line of demarcation, man's mind contains a twilight region of partial understanding that, insofar as it reduces his power to discern the truth of life, is a handicap. A mixture of Truth and intolerance in the mind results in such a zone of semidarkness. Light is good anywhere at any time, but its full power cannot become manifest until it is dissociated from all forms of negation.

The idea that man shall have dominion over all the rest of creation is involved in Divine Mind and must be worked out into manifestation through the evolution of man's understanding. So far he has interpreted the idea mainly in a literal sense, extending his sway over the fish of the sea, the birds of the heavens, and the cattle by capturing and converting them into food and such other uses as appear to him good. The real meaning of dominion is that man must master the teeming ideas in his mind (fish), develop power in himself to rise habitually on the wings of his soaring thoughts (birds of the heavens), and realize strength to stand unmoved by adverse influences that would chain him to earth (cattle).

Some one has said that "it was specifically the mind of man that was created in the divine image." The idea of man as a divine being, a son of God, can be easily conceived of as true in this way, for man most closely approximates God in the universal realm of thought. No limitation or restriction binds him there. He is free to exercise his ideal dominion as God meant him to do.

Man will realize actual dominion over every living thing as he learns to master the life principle in his own thoughts. As he does this he will follow the example of the Father in blessing His ideal creation. He will see that all is good, and that by using his powers aright he can cause them to increase in effectiveness. He will be able to replace what he has used by recognizing the infinite nature of divine substance. In Divine Mind ideas are exhaustless, and from this source a supply will spring to enable him to meet every demand as it arises.

The fact that man has not yet brought the ideal into perfect manifestation shows that he needs a helper in this colossal work. The I AM or directive center is his true helper. When the *I* from the human side makes union with the image-and-likeness *I*, the true I AM comes into action. This true I AM is Christ Jesus, the Son of God, evolved and made visible in creation.

The "heavens" that God created are the realm of pure ideals; the "earth" is the realm of thought forms. Separating these is the "firmament" or tenuous realm of unformed thought that admits to man the light of understanding as he looks up into it in an effort to penetrate its heights and depths. His conception of creation evolves from a physical and material basis to one purely spiritual. He passes by degrees from the original conception of the waste void to the understanding of the Word that was in the beginning, God, the expressed will of Being: "Let there be." As we fit ourselves through thought and study to grasp the meaning of creation, the conception itself expands in our mind to include vaster reaches of power awaiting expression than we had thought possible.

Creation has been proceeding in the manifest realm for untold ages, and man's work is to continue to create spiritually after the pattern of God's work. "My Father worketh hitherto, and I work" after the same manner; that is, in the ideal. The I AM is to finish this work by

discerning and following the commands of the divine will.

QUESTIONS

1. Of what help is an understanding of beginnings in man's quest of self-knowledge?
2. What makes the conception of creation comprehensible to us?
3. In what does man's part in God's creative plan consist?
4. How does the full power of understanding (light) become manifest?
5. In what realm does man most closely approach the universal in his manifestation?
6. What part does the I AM play in man's creative work?

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Lesson 2 UNITY SUBJECT—*Learning Obedience.*

April 11, 1937 INTERNATIONAL SUBJECT—*The Sin of Adam and Eve.*—Gen. 3:1-15.

1. Now the serpent was more subtle than any beast of the field which Jehovah God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of any tree of the garden?
2. And the woman said unto the serpent, Of the fruit of the trees of the garden we may eat:
3. But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.
4. And the serpent said unto the woman, Ye shall not surely die:
5. For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as God, knowing good and evil.
6. And when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took of the fruit thereof, and did eat; and she gave also unto her husband with her, and he did eat.
7. And the eyes of them both were opened, and they knew that they were naked; and they sewed fig-leaves together, and made themselves aprons.
8. And they heard the voice of Jehovah God walking in the garden in the cool of the day: and the man and his wife hid

themselves from the presence of Jehovah God amongst the trees of the garden.

9. And Jehovah God called unto the man, and said unto him, Where art thou?

10. And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself.

11. And he said, Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?

12. And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat.

13. And Jehovah God said unto the woman, What is this thou hast done? And the woman said, The serpent beguiled me, and I did eat.

14. And Jehovah God said unto the serpent, Because thou hast done this, cursed art thou above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life:

15. And I will put enmity between thee and the woman, and between thy seed and her seed: he shall bruise thy head, and thou shalt bruise his heel.

GOLDEN TEXT—*The soul that sinneth, it shall die.* —Ezek. 18:4.

SILENT PRAYER—*I am free to express the Truth of God as I give the divine will unobstructed course in me.*

We get experience the easy way when we choose to be guided by the higher wisdom and to express the higher will. We follow the hard way by discarding divine guidance and being self-willed. The hard way is the subject of this lesson.

Jesus Christ indicated the necessity under which man rests to unify his will, impulses, thoughts, and conduct with the divine oneness of life when He pronounced but one thing needful. Since All-Good is the source of man there is no necessity for him to know evil in order to reach his highest development. In turning his attention toward the world of form and material expression however man becomes convinced that to live a full life and

be capable of exercising balanced judgment, he must know both good and evil, or be both positive and negative. He thus neutralizes his powers.

The senses are the avenue through which man is conscious of the manifest world, and sensation represents the serpent that beguiles the soul into seeking self-consciousness through disobedience. The importance of directing one's sensations is greater than most people realize. Many allow themselves to be ruled by their feelings and impulses instead of controlling these forces with the aid of the illumined will. They justify their course by specious reasoning or rationalization. Eve's rationalizations are still in use. If a thing is useful ("the tree was good for food"), if it possesses aesthetic value ("it was a delight to the eyes"), and aids intellectual development ("to be desired to make one wise"), it must be good. So runs the line of rationalization. These considerations add to man's self-consciousness and thereby tend to lessen his self-control. It is far more important that man learn to direct his sensations under divine law than that he seek what is useful in outer expression. Beauty of character is more essential than any external delight to the physical eye. The wisdom from above that comes to him as he meditates, prays, and waits upon God is of more benefit to him than any mere knowledge he may gain through following the appeal of the senses.

Nothing is forbidden to man except to eat of the fruit of the tree of the knowledge of good and evil. The seeking mind asks why this tree is placed in the midst of the Garden that man is to dress and to keep, if its fruit is not to be eaten. The Garden of Eden represents the divine consciousness, and the tree in the midst of the Garden symbolizes man's freedom of will as a son of God to turn toward either the positive or the negative pole of being. If we live constructively we need have no consciousness of evil. "To have a conscience void of of-

fence toward God and men always" enables us to develop a consciousness of good only.

Eden means pleasure, and it is a productive state containing all the possibilities of spiritual unfoldment. Sensuous, selfish pleasure cannot give one the joy that is to be had through living in conscious harmony with the divine elements of life that supply all one's needs. To follow the lower ranges of pleasure is to strip oneself bare of the innocence that sees good alone or sees as God sees. He who is of purer eyes than to behold evil and cannot look on iniquity is the source of all wisdom that is from above and therefore to be desired by man. To "be as God" is to know good in singleness of mind and heart, not to develop dual-mindedness and scatter one's forces.

Since the natural man has been trained to accept both good and evil as realities, his task is to rid himself of the curse that this divided state of mind entails, and set up within himself an ideal of unity in mind, soul, and body. The enmity that exists between the soul (the woman) and the sensation that turns toward emptiness and externals (the serpent) can be overcome by directing sensation into the expression of man's spiritual powers. The full benefit of the creative forces of the universe can be had in no other way.

Pleasure is necessary to man's well-being, but pleasure that implants fear in the subconsciousness is separated from the true Edenic state. The perfect balance of universal principle is the possession of the man who hears the voice of Jehovah God in the Garden and is unafraid. To recognize God in all that comes to him, whether seemingly good or evil, is to make a start on the journey back to Eden. To deny the claims of the natural man is to gain the spiritual power that makes self-control a possibility.

Man hides from God when he gives way to emotionalism and wastes his powers in fruitless living to him-

self, instead of merging his aims and his efforts in the expression of the universal life. Divine balance and equilibrium come to him only as he enters into the larger view of himself as a part of the whole and assumes responsibility for his share in perfecting the things that are seen to correspond to the eternal, unseen things.

Temptation comes most strongly not through the conscious mind but through the subconscious mind or soul, which is beguiled by sensation when man is off his guard. Some one has said that mankind is ruled more by suggestion than by reason, and that the one who desires to lead men needs but to learn the secret of timely suggestion. He who rules his own spirit is able to appraise suggestion at its true worth and is influenced by the principle of wisdom alone.

The enmity that exists between the soul and sensation (the woman and the serpent) is proof of man's aspiration toward the divine singleness of mind that is his in the ideal. As long as he continues the good fight within himself there is hope of the triumph of All-Good in his life and affairs.

QUESTIONS

1. Is knowledge of both good and evil the part of divine wisdom?
2. What does the serpent represent in man?
3. Is one justified in choosing what is useful, beautiful, or intellectually satisfying in preference to what one is convinced is right and divinely ordered? Which is the higher standard of choice?
4. Why is a clear conscience essential to the good life?
5. What does Eden mean, and what does it involve?
6. How does man hide from God?

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Lesson 3
April 18, 1937

UNITY SUBJECT—*The Inspiration of the Almighty.*

✚ ✚ INTERNATIONAL SUBJECT—*The Effects of Alcoholic Beverages* (The Scientific Approach to the

Liquor Problem).—Gen. 13:13; 19:23-25; Deut. 32: 31-33; Prov. 23:29-32.

13. Now the men of Sodom were wicked and sinners against Jehovah exceedingly.

23. The sun was risen upon the earth when Lot came unto Zoar.
24. Then Jehovah rained upon Sodom and upon Gomorrah brimstone and fire from Jehovah out of heaven;
25. And he overthrew those cities, and all the Plain, and all the inhabitants of the cities, and that which grew upon the ground.

31. For their rock is not as our Rock,
Even our enemies themselves being judges.
32. For their vine is of the vine of Sodom,
And of the fields of Gomorrah:
Their grapes are grapes of gall,
Their clusters are bitter:
33. Their wine is the poison of serpents,
And the cruel venom of asps.

29. Who hath woe? who hath sorrow? who hath contentions?
Who hath complaining? who hath wounds without cause?
Who hath redness of eyes?
30. They that tarry long at the wine;
They that go to seek out mixed wine.
31. Look not thou upon the wine when it is red,
When it sparkleth in the cup,
When it goeth down smoothly:
32. At the last it biteth like a serpent,
And stingeth like an adder.

GOLDEN TEXT—
At the last it biteth like a serpent,
And stingeth like an adder.
—Prov. 23:32.

SILENT PRAYER—*I delight in the law of God after the inward man.*—Rom. 7:22.

Those who drink alcoholic liquors are ready always

to defend their indulgence by professing to find some good in the habit. They consider alcohol a valuable stimulant, a handy pick-me-up, or they say that it is conducive to the greater enjoyment of social intercourse. As Abraham tried to find some good in Sodom that would justify Jehovah in sparing it from destruction, so the friends of alcohol claim that it is good in its place. But as Sodom had to be totally destroyed because of its wickedness, so must the habit of indulging in alcoholic liquors be completely overcome by man before he can come into his own and be his own master. Temporizing means defeat.

Users of alcohol seek not so much to satisfy the sense of taste. The habit goes deeper than that. Most of them drink to find exhilaration, to gain the sense of being equal to anything that comes, of being superman, free from responsibility, without burdens, and strangers to boredom. The first stages of intoxication yield all these states of mind, but the later stages fail to fulfill them. In the later stages man tolerates the sins that Sodom and Gomorrah represent. The same people who tolerate evil under the influence of alcohol may be exemplary in conduct and behavior when not so influenced.

One need not resort to stimulants in order to find exhilaration. The humdrum monotony of existence may be changed to keen delight and anticipation, just as the child is excited over the coming of Christmas. To know the creative word of Truth and be able to speak it consciously as one will, is an exhilarating experience.

"I rejoice at thy word,
As one that findeth great spoil."

Man finds the word of Truth within his own heart or soul. As he speaks the truth concerning himself day after day he arouses his enthusiasm because of the possession of one of the principles of being. There is no make-believe in this possession. Step by step he proves his position tenable as he goes. His course is secure, and the

joy that comes to him as he keeps the law of his being endures.

He who lives in sense consciousness, on the contrary, is subject to ups and downs. His feet entangled in the "vine of Sodom," he understands nothing of the purposes of his life or why he craves stimulation and excitement. He wants joy, but confuses this high spiritual gift with sensuous pleasure and seeks it through sense channels. Meanwhile the Christ in man is calling him to true satisfaction. "If any man thirst, let him come unto me and drink." Rivers of living water flow from within the mind and heart of him who rejoices in inner Truth. The Holy Spirit consciousness satisfies man as nothing else can. This consciousness is gained through claiming it in faith (believing on the Christ).

The effects of chronic alcoholism are well known and are everywhere acknowledged to be bad. Every test is negative. The wine that "sparkleth in the cup" and "goeth down smoothly" gives promise of sparkling humor, smooth and easy mastery of knotty problems. The promise is deceptive, for it leads instead to maudlin wit and total inability to think logically or to the point. He who waits on the divine law of his higher and better self and obeys its commands, on the other hand, gains thereby clarity of thought and depth of understanding. The inspiration of the Almighty in man becomes his understanding of the spiritual forces that underlie life, and reveals the nothingness of sense attractions.

The effects of spiritual inspiration on the thought life is past all computation. Genius is one of its products. He who makes unseen Truth his daily food and drink is sustained by infallible wisdom, uplifted by unfailing joy. The effects of alcohol on the thought life is disastrous. Reason is dethroned, and the I AM loses its consciousness of dominion. Thought becomes subject to emotionalism and is erratic and irresponsible, in consequence.

Lot, symbol of the animal man, or that part of man's consciousness which is still in darkness, means variously "dark-colored," "covering," "hidden." The meaning of Zoar, the small town to which Lot escaped out of Sodom before the latter was destroyed, is "littleness," "despised." Zoar symbolizes inferiority. When man chooses to live on the sense level he pitches his life in a minor key. Instead of renouncing personal desires to gain higher values, he renounces the quest of higher values in order to avoid disciplining his desires. Renunciation is a necessity since he cannot serve both God and mammon. He who gives up the immediate less for the ultimate greater steps into the ranks of those who count ideals indispensable.

The pursuit of happiness is considered one of our inalienable rights, but like most other things that man pursues, happiness is of two kinds. The kind that vanishes as the bloom of the poppy at the slightest brush of reality is hardly worth pursuing. Jesus spoke of true happiness when He said to His sorrowing disciples, "Your heart shall rejoice, and your joy no one taketh away from you." Beholding the Christ alone brings man this deep, lasting happiness. We can understand that it is possible to behold only the Christ when we recall that the X ray reveals certain types of structure and passes through others leaving no record of their existence. Man likewise beholds the Christ only when his thought processes image only what is true.

QUESTIONS

1. What does man chiefly seek in alcohol?
2. Can the same end be reached in legitimate ways?
3. What did Jesus mean by the statement "If any man thirst, let him come unto me and drink"?
4. Compare the effects of alcohol with the effects of the Holy Spirit consciousness.
5. What is the meaning of Lot? Of Zoar? Interpret the verse in which they are mentioned.

Lesson 4 UNITY SUBJECT—*The Work of Peace.*

April 25, 1937 INTERNATIONAL SUBJECT—*The Obedience of Noah.*—Gen. 8:20-22; 9:8-17.

20. And Noah builded an altar unto Jehovah, and took of every clean beast, and of every clean bird, and offered burnt-offerings on the altar.

21. And Jehovah smelled the sweet savor; and Jehovah said in his heart, I will not again curse the ground any more for man's sake, for that the imagination of man's heart is evil from his youth; neither will I again smite any more everything living, as I have done.

22. While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease.

8. And God spake unto Noah, and to his sons with him, saying,

9. And I, behold, I establish my covenant with you, and with your seed after you;

10. And with every living creature that is with you, the birds, the cattle, and every beast of the earth with you; of all that go out of the ark, even every beast of the earth.

11. And I will establish my covenant with you; neither shall all flesh be cut off any more by the waters of the flood; neither shall there any more be a flood to destroy the earth.

12. And God said, This is the token of the covenant which I make between me and you and every living creature that is with you, for perpetual generations:

13. I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth.

14. And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud,

15. And I will remember my covenant, which is between me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh.

16. And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth.

17. And God said unto Noah, This is the token of the covenant which I have established between me and all flesh that is upon the earth.

GOLDEN TEXT—*By faith Noah, being warned* of God *concerning things not seen as yet, moved with godly fear, prepared an ark to the saving of his house.*—Heb. 11:7.

SILENT PRAYER—*As I wait upon infinite wisdom my way grows clear before me.*

The meaning of Noah is "peace," "quiet," "tranquillity," "equilibrium." The significance of this name is important in developing the thought of obedience.

To obey is to hear or to yield to the force of that which is heard. In tumult and confusion little is heard with certainty. The man whose thoughts are in a state of unrest or disturbance cannot hear the still small voice speaking within his heart. He whose thoughts are poised and whose being is suffused with peace is prepared to hear this voice. Noah "walked with God" and learned to recognize the divine voice in the midst of the wickedness and depravity of the men by whom he was surrounded. Man, listening in an inward stillness, learns to distinguish the leading that comes to him from all urges or impulses springing from the personal self.

Since man is the epitome of Being, the image and likeness of God, the things that take place in the earth are but symbols of his mental and spiritual environment or circumstances. The flood as a historical event has its prototype in the overwhelming thoughts and feelings that sweep over the soul in seasons of negativeness and threaten to engulf it. Only he who maintains his balance by holding himself mentally and emotionally poised in God at the center of his being is able to construct the ark and enter into it with all that are akin to him in spirit.

Noah's ark symbolizes the spiritual part of the self, built to override the floods of error. It is built upon the affirmation of what one is in Spirit, and when one leaves it one offers sacrifices to the Lord or begins actively to

carry out in consciousness the refining process that has been conceived in the higher realms of spiritual principle. After the ark comes the altar or place in consciousness where we are willing to give up the lower to the higher, the personal to the impersonal, the animal to the divine. Entering into the ark is an act of obedience, a hearkening to the inner voice of Truth and a rejection of the voices of the world. Coming forth from the ark to offer sacrifice on the altar is a higher act of obedience, an act founded on a consciousness of peace (the dove sent forth that returned bearing an olive leaf in her beak).

Even a slight sacrifice of the lower for the higher on the part of man is enough to bring him into harmony with divine law. Though the bent of his mind is toward evil from his youth by reason of the predominance in him of the sense consciousness, the sweet savor of one sincere, reverent act of worship neutralizes the cumulative effect of his destructive thoughts and prevents the flooding of his earth a second time with error. He realizes that his world is a product of law and order, founded on unchanging principle. "While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease."

In the latter part of today's lesson Noah represents the consciousness of man, and his sons represent states of mind. When these have been purified by the flood that has engulfed all lesser mental states, man knows that he is very close to God. He is conscious of the blessing of God on his thoughts and on the realm of ideas (seed) that come within his range. When man knows the creative law and co-operates with it, even the ideas related to his body consciousness (earth), in common with every idea (living creature) illumined of Spirit, are blessed.

When we awake to divine law with a consciousness cleansed "from dead works to serve the living God," we find that one of the rewards of obedience is a quickened

consciousness of the true values of life. No longer are we prone to be overwhelmed by a rush of negative thoughts or circumstances. The rainbow signifies the orderly arrangement of ideas in Divine Mind and also the perfect unifying of the race in obedience to the Christ principle. The white light of Truth is dispersed throughout these ideas, and its radiant energy will draw them once more into itself to form the light of the world in its fullness and perfection. When the cloud of error disperses the "bow" is resolved into white light, leaving a clearer horizon than before.

Divine Mind does not destroy. So-called "acts of God" are the inevitable aftermath of error thinking in the mind of man. The race thought turns toward destruction, and all who are content to move in this current swell the flood of calamity that ultimately engulfs them, unless in due season they learn to think constructively concerning life, God, and man. "The people that doth not understand shall be overthrown." As we learn to keep our thoughts in harmony with the law, we discover that the universe is on our side. "The everlasting covenant between God and every living creature of all flesh that is upon the earth" then stands revealed as an eternal truth.

QUESTIONS

1. What is the meaning of the name Noah, and why is it important to remember its significance when developing the idea of obedience?

2. How did God "speak" to Noah, and how did Noah distinguish the divine voice in the midst of the wicked generation of his day?

3. Is it possible for one thus to live in the world, yet not of it?

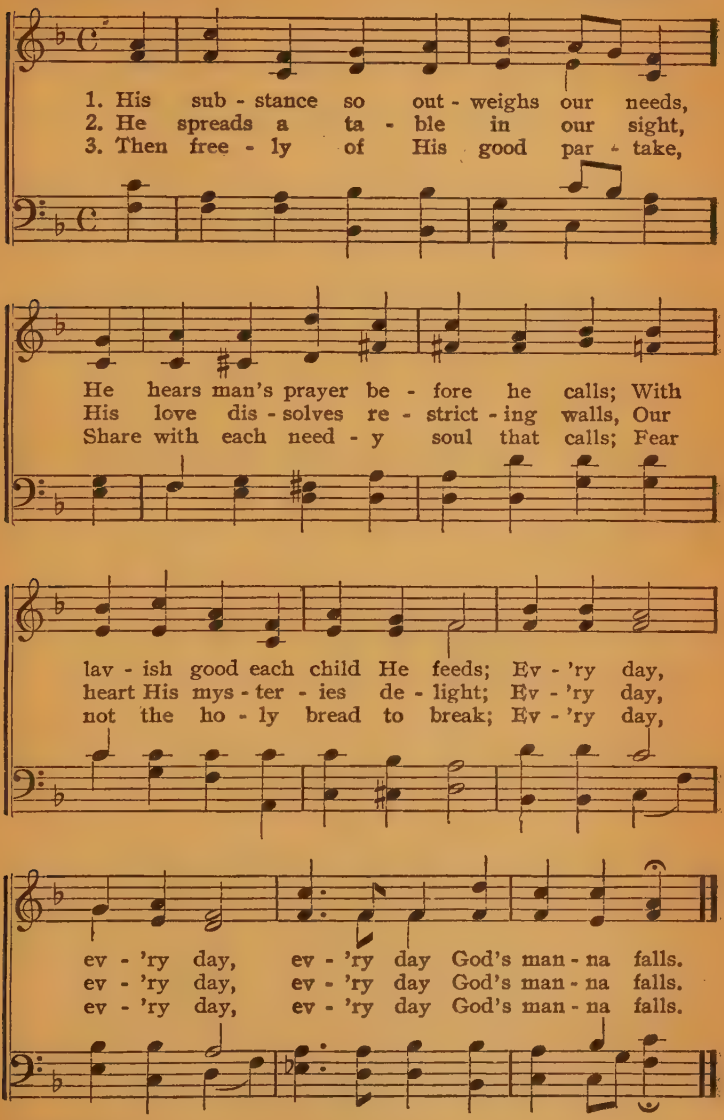
4. What is the symbology of the flood? The ark? The altar and the sacrifice?

5. What does the "bow in the cloud" designate?

6. Explain man's share in the everlasting covenant made between him and God.

EVERY DAY GOD'S MANNA FALLS

Words by
MURIEL TAYLER

Music by
MURIEL TAYLER

1. His sub - stance so out - weighs our needs,
2. He spreads a ta - ble in our sight,
3. Then free - ly of His good par - take,
He hears man's prayer be - fore he calls; With
His love dis - solves re - strict - ing walls, Our
Share with each need - y soul that calls; Fear
lav - ish good each child He feeds; Ev - 'ry day,
heart His mys - ter - ies de - light; Ev - 'ry day,
not the ho - ly bread to break; Ev - 'ry day,
ev - 'ry day, ev - 'ry day God's man - na falls.
ev - 'ry day, ev - 'ry day God's man - na falls.
ev - 'ry day, ev - 'ry day God's man - na falls.

THE LORD IS MY SHEPHERD

By Irene Stanley

"The Lord is *my shepherd; I shall not want."*
His pastures were never more green than now;
The south wind plays in the north wind's haunt,
There is bloom on the mountain's sunlit brow.

To my springtime soul in this springtime land
Awakening comes out of winter's dream.
There is song in my heart as I clasp His hand;
My cup overflows at His crystal stream.

The urge for rebirth no chill can destroy,
The faith I shall keep will light the dark vale.
My head is anointed with fragrance of joy;
I feast without fear, nor do foes assail.

His goodness and mercy still follow me:
The south wind plays in the north wind's haunt.
Secure in His house I shall always be;
"The Lord is my shepherd; I shall not want."

Silent Unity

"BE STILL, AND KNOW THAT I AM GOD"

I will sing a song of wisdom unto the Lord and rejoice in the light of divine understanding.

¶ The Society of Silent Unity, founded more than thirty-five years ago, is the healing department of Unity School, ministering, without seeing them, to those who need help.

¶ Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

¶ Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

¶ Our Silent Unity group numbers some ninety consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

¶ We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and your co-operation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Give your full name and address

Address your request to

SOCIETY OF SILENT UNITY

UNITY SCHOOL OF CHRISTIANITY

917 TRACY, KANSAS CITY, MO.

CABLE ADDRESS: UNITY, KANSAS CITY.

Health and Prosperity

That there is an intimate relation between happiness and health goes without question. When you feel good you sing either audibly or silently. Singing promotes health because it increases the circulation, and a good circulation is a sign and promoter of health. If the blood stream were never congested and all the nerves and pores were open and free and swiftly carrying forward their appointed work, there would never be an abnormal or false growth in the body. It follows logically then that we should cultivate those things which stimulate naturally the currents of life in our body. One of these, and a very important one, is joy.

No one likes to take medicine, no matter how sugar-coated, because there is an instinctive feeling that it will do no good. Besides it usually tastes bad. But nearly any one can sing a little song, and those who have tried it right in the face of suffering will tell you that it is a marvelous health restorer.

The reason that singing restores harmony to tense nerves is that its vibrations stir them to action, thus making it possible for the ever-waiting healing Spirit to get in. The human voice is located right between the thyroid glands, the accelerators of certain important body functions. Every word you speak to a greater or less degree vibrates the cells up and down the body from front brain to abdomen.

The Spirit of health or, as the doctors call it, the restorative power of nature is always right at hand awaiting an opportunity to enter in and make whole and harmonious all discords in the body. Back of every true song is a thought of joy. It is the thought that counts in the

end because it is the thought that furnishes the propelling power to the healing Spirit; consequently we should sing with the thought that the Lord is right with us and that His joy is giving our words the healing unction; as Jesus said, "that my joy may be in you, and *that* your joy may be made full."

Musicians are notoriously temperamental, that is, supersensitive. The tone vibrations to which their bodies are constantly subject put them in contact with vibrations of every kind and they feel the discords much more keenly than more stolid nonmusical people. If these lovers of harmony were always associated with souls of like character they would live in a musical heaven, but when they come out of their heaven into inharmony they are in agony.

Music as an aid to health has been tested in hospitals and has been found worth while. But few hospitals are equipped with the orchestras and vocalists to provide the necessary continuity of song. For singers to visit hospitals and sing to the patients is helpful, but it is merely a surface application of a law that should be used systematically and continuously. Patients should be instructed in the laws of harmony, how the voice vibrations affect the body cells, and above everything else they should all join in the healing songs. The Psalmist says, "Let them sing for joy upon their beds."

Pythagoras taught that the universe is God's symphony and that all the suns and planets sing as they swing their way through the heavens. All nature has a language and a song for those who listen.

Shakespeare says,

"And this our life, exempt from public haunt,
Finds tongues in trees, books in the running brooks,
Sermons in stones, and good in everything."

Shakespeare often quoted from the Bible, and he may have got his idea that trees have tongues from I Chronicles 16:33: "Then shall the trees of the wood sing for joy before Jehovah."

"But how," you ask, "does music affect one's finances?" The same law of harmony holds good in all nature, which is the outlet of Spirit. The broken law of financial supply can be mended in a manner very much as the broken law of health. We sing, "There shall be showers of blessing" and many other prosperity songs, with the idea of wooing the Spirit of prosperity. An even flow of finances will follow the mind that sings joyously and continuously of God as his unfailing resource.

If you have been moaning and groaning over finances, change your tune. Join us during the next thirty days in singing the Health and Prosperity Thoughts for the month.

HEALING THOUGHT

I will sing unto the Lord a new song of harmony and health.

PROSPERITY THOUGHT

I will sing a new song unto the Lord of unfailing success and prosperity.

Use from April 20 to May 19

Prayers Answered

These testimonials come from persons who have been healed by the power of Spirit, and are expressions of the writers' gratitude to God. Those who wish to gain inspiration from some one whom God has healed may write, in care of the Unity School Editorial Department, to givers of these testimonials. Each letter must give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodical in which the testimonial appeared.

I WILL COME AND HEAL

■ ■ I AM VERY grateful for the help I have received from your prayers for my eyes. I haven't had my glasses on for over three weeks. Before that, if I left them off for an hour my head hurt so I could hardly see. My vision is now clearer without the glasses, and my eyes do not tire any more. As I have worn glasses fourteen years and have never been able to get along without them, I give God all the praise and glory for this healing. God bless you all.—*Mrs. E. V. P., Tampa, Fla.*

■ ■ SOME WEEKS ago I wrote to you for prayers to alleviate a stomach ailment. I began to improve as soon as you received my letter and today I am entirely well. I am very grateful to Unity for its intercession, and I thank God and Unity for my restoration to health and strength. I pray that God may bless you abundantly.—*H. S. M., Pittsburgh, Pa.*

■ ■ YOU MAY discontinue prayers for me, as I am entirely well of asthma and sinus trouble. I thank God and Silent Unity for this cure and pray that God may bless you every one in the great work you are doing.—*E. M., Wernersville, Pa.*

■ ■ SEVERAL months ago I wrote to you to pray for a condition in my right side. I was told by a physician that

I had two small tumors. Within three weeks from the time I first wrote to you I was feeling better than I had done for months. The tired feeling was gone, and for two weeks I had had no pain at all. A recent examination disclosed the absence of any kind of growth. I feel that I have been entirely healed by God. I thank God and Unity with all my heart.—*B. R., Wichita, Kans.*

■ ■ YOU MAY discontinue your prayers for me, as I have been healed of a very severe case of arthritis. I am very grateful to God and to you for your help. I am grateful for Truth every moment of my life. The Unity teaching is a blessing to mankind, and I am very happy in the knowledge and understanding it has given me. —*Mrs. W. F. M., Yonkers, N. Y.*

■ ■ MY PHYSICAL condition has greatly improved since I asked you for prayers. I was unable to keep anything on my stomach and had severe fainting spells. This condition had been of some years' standing. I have now gained in weight and am enjoying health such as I have not had for years. My gratitude and blessings to my friends at Unity for their wonderful help.—*Mrs. E. W., Zigzag, Oreg.*

■ ■ I HAVE received so much good from your teachings. After having been an invalid for nearly two years I am gaining in health every day. I am able to do my work easily, for which I thank God.—*A. K., Pismo Beach, Calif.*

■ ■ I WANT to thank you for your help. I am entirely healed of the hives that had been driving me wild. You may discontinue your prayers; and many, many thanks for your kindness to me.—*A. I., Kansas City, Mo.*

■ ■ IT IS just a little over a week since I wrote to you for help. The skin condition that I have had for over six years, and for which I have taken everything, has been

healed so rapidly that I can hardly believe my eyes. I am inclosing an offering, and I am very grateful to God and to my friends in Silent Unity for this wonderful healing. —*M. K., Pittsburgh, Pa.*

★ ★ ★

FILLED WITH PLENTY

■ ■ I AM GLAD to tell you that through your prayers my business has increased to the point where I am hardly able to take care of it. I know that these results are entirely due to your efforts, and I am deeply grateful for your untiring help.—*P. L., West Brownsville, Pa.*

■ ■ YOU MAY cease your prayers for us. We sold the house to just the right persons at the right price, to the deep satisfaction of us all. With God surely all things are possible. We are very grateful.—*F. B., Washington, D. C.*

■ ■ THANK YOU for your help and your inspiring letters. I want to tell you of the happiness I feel in knowing that our prayers have been answered. The day your letter was written my husband received a new position, the kind he had been wanting. He is receiving more pay than for a long time, and he is very happy in his work. We are both thanking God from the bottom of our heart, and I really cannot describe the inner joy that is mine. God bless you.—*Mrs. H. H., Los Angeles, Calif.*

■ ■ THANK YOU very much for your prayers for my success. It has come, beyond all expectations, and at this time of writing I have all my hours filled. I am grateful to God and greatly appreciate your wonderful help. —*B. M., Pasadena, Calif.*

■ ■ SEVERAL months ago I wrote for prayers for financial betterment. Since that time I have obtained a new position and already had a raise in pay. It all seems like a dream, and I can only realize the full reality by saying

that your wonderful prayers and help brought this about. I pray that others may learn of your power of prayer.—*M. H., Detroit, Mich.*

★ ★ ★

HE SHALL HAVE ABUNDANCE

■ ■ SINCE using the daily bank drill I find daily tasks so much easier, our affairs in the home more harmonious, and I am able to carry on better physically than ever before. Our every need is met. We thank God and Unity for our blessings, and may He bless you in your wonderful work.—*J. M., Memphis, Tenn.*

■ ■ THE RESULTS obtained from the use of the prosperity bank drill have been splendid, and I wish to thank you for helping me to open my eyes to the wonderful provision the Father has made for us. It makes living a joy. I wish you might know of the many changes for the better that have taken place since I began to study your teachings. The inclosed offering is to be used in whatever way you think best. I am very grateful.—*L. M., Huntington, W. Va.*

■ ■ I HAVE been amazingly blessed since I began using the prosperity bank drill. I have been able to sell a vacant lot for twice as much as I had previously asked for it, and it brought great blessings to the buyer as well. God bless you in this marvelous work you are doing.—*M. L., Van Nuys, Calif.*

■ ■ I WANT to express my appreciation for the many opportunities that have come my way since I began using the prosperity bank drill. I have had greater blessings, my affairs have worked out more smoothly, and I have been constantly thankful for the knowledge of Truth that has come to me. Freedom from worry and an assured feeling of security are with me all the time. I thank you and

pray that God may bless you all.—*M. C. C., Oakland, Calif.*

★ ★ ★

SEARCH THE SCRIPTURES

■ ■ THE CORRESPONDENCE course has meant more to me than anything else. I have learned more about God, life, and my fellow men in this one year than in all the other thirty-four. Answering the questions has been a source of much inspiration. The course has been a ready refuge from the storm of thoughts of fear, lack, and disease. It has given me a chance to know my real self. I am very grateful to you, and because I know that we are all one in Spirit I know that God will reward you.—*O. W., Fremont, Nebr.*

■ ■ I HAVE thoroughly enjoyed the correspondence course and have received untold benefit from it. Many thanks for your kind instructions and encouragement. —*C. D. W., Los Angeles, Calif.*

■ ■ EACH Correspondence School lesson I study teaches me new ideas in Truth, and I try to benefit from them in the life I live from day to day. For all my blessings and happiness I thank Unity, which has taught me what true happiness really is. God bless you all forever. —*C. D. W., Hotel de Londres, Island of Capri.*

★ ★ ★

MY HELP COMETH FROM JEHOVAH

■ ■ I AM SO impressed with Charles Fillmore's book *Prosperity* that I am giving it away and ordering another copy for myself.—*Mrs. A. S. W., Sherman, Tex.*

■ ■ SINCE receiving my first copy of *Unity* over a year ago I can truthfully say that I am a different person. From being sick and hopeless, weighing but ninety-three pounds, I am a healthy, happy woman, having gained

nearly thirty-six pounds. I am filled with life and ambition, and I have a realization that God provides and blesses if we only obey the voice within. I get many blessings, and I pray that God may bless you continually in your great work.—*Mrs. G. A. O., Jamestown, N. Y.*

★ ★ ★

FREE FROM CARES

■ ■ FOR TEN years I was a slave of intemperance. It seemed as though all my thoughts were focused on that subject. I tried to quit. I took the so-called liquor cures. The result proved a hopeless failure. Then about three months ago I wrote to you for help. At first I was a bit sceptical about this science of mind which you teach. But now—well, it seems that "I came to scoff, and remained to pray." It has been six weeks since I had my last drink of liquor. My mind and health show a decided turn for the better, thanks to your help. Mere words are such a feeble medium for expressing my gratitude, but from a very grateful heart I say, "God bless you."—*J. S., Los Angeles, Calif.*

★ ★ ★

LOVE ONE ANOTHER

■ ■ I HAVE never been more harmonious or contented, or more filled with the ability to cope with many difficulties than since I studied faithfully the Unity teachings. I am very grateful for your help.—*F. C., Los Angeles, Calif.*

■ ■ THROUGH your prayers I am enjoying peace and harmony in our home. I am more than grateful to you at Unity for your help. You lifted me out of my tribulation, and may God bless you for your wonderful work.—*D. M., Roanoke, Va.*

■ ■ THE SPIRITUAL harmony and understanding I have found through your teachings is wonderful, and I have at last learned to control my thoughts and rein

them in when they are unworthy. It has taken me some time to get rid of my doubts, but now I rejoice that I can place my affairs lovingly in His hands with the sure knowledge that all is well. God bless you all at Unity is my prayer.—*S. A., Krugersdorp, Transvaal, South Africa.*

★ ★ ★

HE IS MY REFUGE

■ ■ I WROTE to you some months ago for prayers. You sent encouragement, and I attribute the much-improved condition of our health and finances, in fact our general conditions, to your prayers and our faith in your help. I am sure it isn't possible to measure the wonderful good you do each year for many thousands.—*Mrs. M. M., Bell City, La.*

■ ■ A YEAR ago I was in poor health both physically and mentally, out of employment, and tired of living. Today I am enjoying renewed health and have a congenial position. I am eternally grateful to the Giver of all good, and to Unity for its prayers.—*E. W., Toronto, Ont., Canada.*

★ ★ ★

UNTO US A CHILD

■ ■ SOME TIME ago in preparation for the birth of my baby I wrote to you for prayers. The results were almost miraculous. My labor was very short and my recovery splendid. The baby is a fine, healthy girl. I will always feel grateful for your wonderful help. I am inclosing a love offering with my blessing.—*D. N., Sunset Beach, Calif.*

■ ■ MY BABY was born some weeks ago, and thanks to the wonderful help afforded me by your prayers I got along beautifully. My doctor was delighted with the results, as he had been worried about my very rapid pulse. The baby weighed nine pounds, and is perfect, a strong

and healthy boy. I am getting along very well, and words cannot express the gratitude I feel and the praise and thanksgiving in my heart.—*J. K., Arlington, Calif.*

★ ★ ★

FATHER, I THANK THEE

■ ■ I FEEL that my study of the Unity teachings and your helpful prayers have been the cause of our receiving very many blessings, and I am very thankful to God and to you for the good that is ours. God bless every one in the Unity work.—*A. A., St. Louis, Mo.*

■ ■ I AM HAPPY to write you this letter to tell you that each day of my life I receive many blessings that I have never before experienced. Thanks to you I am following Truth every step of the way. May God continue to shower blessings upon you. I deeply appreciate your help.—*M. H., Asbury Park, N. J.*

■ ■ GOD HAS been good to us this year. Our crops were good and were safely gathered in. My garden was excellent. It kept three families besides ourselves in vegetables all summer, and we have sufficient to supply them all winter. God bless you for your prayers. I am most grateful to Unity and its workers.—*E. M., Calgary, Alta., Canada.*

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STUDY TO BE QUIET

■ ■ THANK YOU for your prayers for my son B——. He graduated with his class, and we do thank you for your wonderful help.—*E. E., Cleveland, Ohio.*

■ ■ THANK YOU for your help. I was successful in passing my examination and can now finish in June. It seems that shortly after I wrote to you my school subjects became much simpler and easier to understand. Without your help I am sure I could not have accomplished my desires. May God bless you.—*A. O., Champaign, Ill.*

HELP

. . from Silent Unity

These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the divine law of life

If we believe that man is perfect, should we pray for God to correct a disorder, or should our prayer be thanks for perfection?—*Question answered by Silent Unity.*

The answer to each of your questions is yes. Even though we believe that man is perfect, we realize that we do not always keep the body perfect, nor the mind in perfect harmony with the harmony of heaven. For this reason a person needs again to lay hold of the thought of infinite life, knowing that it is filling him, purifying him, perfecting him anew in the manifest. Prayer should indeed be thanks for perfection, for in Spirit we are always eternally perfect. We should also give thanks for perfection in the manifest, even before the appearance. Jesus always saw the true vision of perfection when He healed others and gave thanks for the Truth. A perfect vision and a vital laying hold of the desired good is a practical way of claiming and receiving God's blessings.

★ ★ ★

Why are your prosperity prayers effective in the case of others but not in my case? Please don't suggest that I need faith, confidence, patience, and so forth.—*Question answered by Silent Unity.*

We are happy to hear that you have learned to express patience, courage, faith, and confidence. We know that you cannot fail to continue your spiritual unfoldment; the plenty and happiness that you desire are surely being made manifest for you. God who has given you

the many blessings you already possess extends to your prosperity also. You but need to enter into a consciousness of oneness with divine substance, and prepare your heart and mind for His good to flow into your affairs.

In order to demonstrate good it is necessary for us to prepare our heart and mind to receive it. Thus praising God for blessings we already have and even blessings we do not have helps us, for praise and thanksgiving open up the mind and make it a free channel for good to flow through.

We must have a loving heart and give generously, for we receive in the degree we give. Just as water must be poured from a full container before more may be poured in, so we must send forth good to others before good can flow into our life. Through love we make room in our heart for blessings to enter.

Also, no matter how outer circumstances may appear we must realize firmly that in Truth we are God's children with all our needs abundantly supplied. If we worry about outer conditions or inner mental states, we diffuse our spiritual energy and weaken our realization of Truth.

Therefore when people write us asking why they have not demonstrated, we usually tell them not to diffuse their spiritual energy by worrying about "why-nots" but instead to concentrate all their faculties upon gaining a clearer realization of Truth. When they do this they need not worry about the possible cause of their trouble, for the cause of every seeming imperfection is some failure to realize Truth, and as they gain a fuller realization, the cause, no matter what it is, and the trouble as well will be eliminated.

Turn your mind from all negative thoughts and fix it on your true prosperity, think and talk only prosperity, see your life filled to overflowing with prosperity, and you cannot fail to manifest it.

From now on keep a careful check on all your

thoughts. When you catch yourself thinking negatively, affirm immediately:

"I rejoice in the bounty of God constantly manifesting itself to meet my every need."

We cannot tell you exactly what thought is the cause of your seeming lack (in order to do so it would be necessary to analyze your entire life stretching eternally behind you); but we do know that by controlling your thoughts you can control your world, and as you continue to work for a realization of your oneness with God and His good, you will manifest in ever-increasing measure the prosperity that you desire, just as you have already manifested health, patience, and courage.

★ ★ ★

Where did the Bible come from; and was Jesus really here?—*Question answered by Silent Unity.*

The Bible is spoken of as the Holy Word. It is the written books or records of the history of the Israelites and their religion. The books were written separately as letters and records. Later they were put together as one big book and named the Bible. "Bible" comes from a Greek word meaning "books." "Testament" is from a Latin word that means "covenant." The Old Testament is the covenant of Abraham, and the New Testament is the covenant of Jesus Christ.

Jesus Christ did live here upon the earth just as the Bible tells us. He came in order to show the people how to live and how to know that God was their loving and kind Father. The name Jesus Christ is symbolical. Jesus represents the human man. Christ represents the perfect Son of God, the perfect idea that God had in mind when He created man. God's perfect idea is implanted within the soul of each person as his own indwelling Christ, that which is akin to God. The man Jesus put on the perfect idea of God's perfect son and became God manifest, Jesus Christ. This perfection is the true aim of all life.

The Purpose of Unity

• • UNITY SCHOOL OF CHRISTIANITY is an independent educational institution, teaching the use of the Jesus Christ doctrine in everyday life.

Its purpose is not to found a new church or sect, but to help and teach men and women of every church and also those who have no church affiliations to use and prove the eternal Truth taught by the Master.

The Unity teachings explain the action of mind, the connecting link between God and man. They explain how the mind affects the body, producing discord or harmony, sickness or health; how it brings man into understanding of divine law.

We suggest that you accept what, in our literature, appears to you to be Truth, and that you withhold judgment on the remainder until you understand it better. If you seek the Holy Spirit as your guide into the fullness of Truth, you will know for yourself what is of God and what is of man.

As we keep on searching for Truth, we no doubt shall change some of our ideas, until everything short of the perfect will of God is dropped from our life and from our doctrine. There would be no difference of opinion among Christians if human ideas did not prevail widely, for there is but one Truth, and some day we "shall see eye to eye."

A Unity center is an association of Unity students formed to provide and maintain a place of assembly, where the principles of practical Christianity, as set forth by Jesus Christ and interpreted in the light of present-day experience by the Unity School of Christianity, shall be taught under the direction of an authorized leader.

Unity centers and study classes are places of religious research for all people, regardless of creed; and places where helpful instruction in Christian living may be received.

Through its Field Department the Unity School of Christianity offers an advisory service for the purpose of promoting high standards of center conduct, and authorizes the establishing of Unity classes and centers.

Information concerning Silent Unity (Unity School's healing department) may be found elsewhere in this magazine.

UNITY IN FOREIGN LANDS

From the British West Indies comes this letter written by the resident superintendent of a farm for the poor, thanking Silent-70 for Unity literature.

"In reply to your letter I am pleased to let you know that the inmates of this institution look forward to receiving *Weekly Unity,* and wish me to thank you very much for the literature. They learn a great deal, and sometimes one inmate will read to the blind patients who thoroughly enjoy it.

"We have no library here in this big institution of seven hundred poor inmates from one day old to one hundred years. Thank you for everything."

Silent-70 ministers to unfortunate people in all parts of the world. It sends Unity literature free of charge to institutions of all kinds, a work that is carried on by means of love offerings from Unity's friends.

A BOOKLET FOR NEW READERS

When you order a subscription for one who is new to the Unity teaching, please mention this to us so that we may send your friend a copy of *The Unity Viewpoint.* This little booklet takes the mystery out of going into the silence; it explains the use of denials and affirmations;

it tells about the ministry of Silent Unity, the purpose of the Prosperity Bank plan, and other Unity features. It is a great help to new readers. We send *The Unity Viewpoint* free with all subscriptions to new adult readers.

STUDENT ASKS: "WHAT NEXT?"

"You will never know what this course has meant to me," says Mrs. C—— in a letter to the Unity Correspondence School Department. "It was and is at present impossible for me to attend classes, as I go to business and have a small son to support; therefore it has been especially valuable to me.

"I should love to go on with this work, as I am anxious to help others as you have helped me. Therefore if this is the last lesson of the Correspondence Course, just what would you advise me to do to continue my preparation?"

Mrs. C—— proves her appreciation of this course by asking for further instruction. If like her you find it inconvenient to attend outside classes, why not follow her example and enroll for the home study course that she took? It can help you as it did her. Write for a folder giving full details about the course.

Unity Correspondence School Department
917 Tracy, Kansas City, Mo.

April Showers

Articles, stories, interviews—these and other inspiring features await you in the Unity periodicals for April. In each one—from PROGRESS, *our newest magazine, to* UNITY, *our oldest and most advanced—you will find a real shower of blessings.*

"THE RIVER OF ABUNDANCE," by Gilbert Henry Gedge, in *Good Business* magazine, is a success story to warm the heart of any discouraged salesman. Are *your* sales falling off, and do you face a salary cut in consequence? Don't give up in despair. Read what Watson did under these circumstances. He succeeded so well that—but read the story for yourself. In the same number you will find the first installment of "A Realtor Makes a Comeback," by Maude Allison Lathem. This two-part true story tells of a wealthy realtor who lost everything during the depression but made a fresh start and achieved the finest success of his life. You can apply his success methods to your own problem.

WHEN you say of a person that he is naturally lazy or bad-tempered or selfish, do you realize that you are casting a slur upon God's handiwork? A. J. Peel calls attention to this truth in a *Weekly Unity* article. He says that anything less than perfection has no place in Divine Mind and that it is not natural for any one to display undesirable or unlovely traits. In support of this statement he

brings out some interesting thoughts in his article "It's Only Natural."

SEEING things in their proper perspective is a great help in meeting the situations of life. If you are in the habit of putting too much emphasis on things of little importance, the *Unity Daily Word* article "Making the Right Estimate of Life" will help you to adjust your viewpoint.

HAPPILY MARRIED, mother of an adorable little son, mistress of a home that is a delight to all who enter there —this is Louise Fazenda, well-known comedienne, with a record of twenty years in a film colony, twenty years of unswerving loyalty to the high aims with which she started. Not sensational but heart-warming is the story of her deep, abiding faith in God, her consuming desire to bring joy into the lives of others. Her close friend, Maude Allison Lathem, has written this story for *Progress* magazine, and it is one of the most interesting in the series of interviews "Picture People Who Know God."

WHAT grown man cannot recall his boyish encounters with the school bully! Certainly Gardner Hunting has his memory of such experiences, judging from his vivid account of Dan Sartor's tyranny in the story "All the Difference" that Mr. Hunting has written for *Wee Wisdom* magazine. His story is full of action and will grip the interest of every boy and girl. At the same time it draws a sharp contrast between mere physical strength and moral courage and points out that a bully has no true courage. *Wee Wisdom* stories always bring out a helpful lesson while furnishing the children with real entertainment.

Unity Annual Conference Members and Licensed Teachers

The following Unity leaders are conducting a spiritual ministry in keeping with the Christ teaching as interpreted by Unity School. With the exception of those designated by (LT), these leaders are members of the Unity Annual Conference. Centers are open for teaching, healing, devotional services, and the sale of Unity literature.

Those designated by (LT) are Licensed Unity Teachers. They are preparing for membership in the Unity Annual Conference.

ALABAMA

Birmingham—Harriet Price (LT) Massey bldg

ARKANSAS

Little Rock—Mary Wayman, Unity, 809 W 15th

CALIFORNIA

Alameda—Frederick E. Andrews, Unity, 1300 Grand; Alice Hopkins (LT) Unity, 1300 Grand

Berkeley—Susanna Scott (LT) 2535 College

Eagle Rock—Gertrude Hall (LT) Unity, 2122½ Colorado

Beverly Hills—Ruth Rae, Unity, 371 N Bedford

Glendale—Geraldine Johnson, Unity, 119 S Kenwood; Mary Adams, Meta Cen, 1420 Kenneth

Hollywood—Geraldine Johnson, Unity Meta Cen, 1641 N Cherokee; Rose Schneider (LT) Unity Studio, 1217 N St Andrews

Inglewood—Maude Galpin, Unity, Queen & Commercial

Ione—Hazel Merriweather, Unity Cen

Long Beach—Louise Newman, Unity, 432 Locust

Los Angeles—Emma Luke, Unity Temple, 2120 S Union; Alfred Williams, Unity Assb, 233 S Broadway; Nannie B. Hignote, Unity Cl, 1532 Wilshire

Oakland—Rose Emery, Unity Cen, Ebell Club bldg

Pasadena—Lily Stack, Unity, 11 N Oak Knoll

Richmond—Beulah Tiller, Unity, 146 2d

Riverside—Katharine Sweaney (LT) Unity, 3639 8th

Sacramento—Naomi Anderson, Unity Cen, Odd Fellows' hall

Santa Ana—Louise Newman, Unity Soc, Commercial bldg

San Bernardino—Dr. and Mrs. H. P. Nicholls, Unity Cen, 701 Arrowhead

San Francisco—Robert Hulbert, Unity Temple, 126 Post; Marie Handly, 735 Taylor

Santa Cruz—Mary and Roseline Higgins, Universal Truth Cen, 151 Garfield

Santa Monica—Mr. and Mrs. L. L. Hill, Unity Cen, 528 Arizona

Stockton—Harriet Batson, Unity, 322 N Center

Van Nuys—Mary Hider, Unity, 14123 Gilmore

Whittier—Louise Newman, Unity, 410 S Greenleaf

COLORADO

Colorado Springs—Mabel Beech, Unity Cen, DeGraff bldg

Denver—Ethel Burkle, Temple of Prac Chr, 1555 Race

CONNECTICUT

New Haven—Bonnie Adams (LT) Unity, 1151 Chapel

Hartford—Harriet Gilbert (LT) Unity, 926 Main

DISTRICT OF COLUMBIA

Washington—Margaret Feldt, Unity, New Colonial hotel

FLORIDA

Jacksonville—Henrietta Miscally, Unity, 725 Hogan

Lakeland—Mary Fullenlove (LT) Unity, New Florida hotel

Orlando—Ocoa Moore, Unity, 409 S Orange

St Petersburg—J. W. Young, Unity, 646 5th ave S

Tampa—Laura Hyer and Louise Ramey, 1st Unity Soc, De Soto hotel

GEORGIA

Atlanta—Hazel Risk (LT) Unity, 74 Pryor N E

IDAHO

Boise—Christine Pustell, Unity, 505 Franklin

ILLINOIS

Chicago—W. and Ann Hoschouer, Unity Fellowship, 25 E Jackson; Nellie McCollum, 1st Unity Soc, 159 N State; Edith Reynolds, (LT) Unity Truth Home, 116 S Michigan

Moline—Goldie Richardson, Unity, Le Claire hotel

Peoria—Glenna Arrowsmith (LT) Unity, 503 E Maywood

Rockford—Bonnie Brown (LT) Unity, Stewart bldg; Mae Lundahl (LT) Unity, 1230 Grant

Springfield—Mary Meek (LT) Unity, 509 S 6th

INDIANA

Indianapolis—Murrel Powell, Unity, Century bldg

IOWA

Cedar Rapids—Goldie Richardson, Unity Cen, 1015 2d Ave S E

Des Moines—Betty Stitt, Unity, 42 & Rollins

Sioux City—Elizabeth McClaughry, Unity Cen, Martin hotel

Waterloo—Goldie Richardson, Lafayette bldg

KANSAS

Topeka—Harriet Pfouts, Unity, Jayhawk hotel

KENTUCKY

Louisville—Georgiana West, Unity, 1322

4th; Theresa Rehm, 2111 Eastern Pkwy; Maebel Carrell (LT) Unity, 1322 S 4th; Julie Lilly (LT) Broadway Unity Cen, Breslin bldg

LOUISIANA

New Orleans—Elois Echlin, Unity, 823 Perdido; Mrs. E. Norton White (LT) Unity, 604 Canal

MARYLAND

Baltimore—E. Roy Feldt (LT) Unity, Rennert hotel

MASSACHUSETTS

Boston—Arthur Hall, Unity, 25 Huntington
Cambridge—Edna Titus (LT) Unity, 881 Mass

MICHIGAN

Detroit—Irwin Gregg, Unity, Maccabees bldg
Grand Rapids—Ida Bailey, Unity, 61 Sheldon
Kalamazoo—Amy Moffett, Unity, 209 W Dutton
Lansing—Harvey and Ida Best, Unity Cl, Olds hotel

MINNESOTA

Minneapolis—Lila Ranney, Unity Cen, 1108 Nicollet

MISSOURI

Kansas City—Charles and Cora Fillmore, Unity School; Francis J. Gable, Editor Unity School; Ida Palmer, S S Unity Cen, Jewell bldg; Ernest C. Wilson, Unity Soc, 913 Tracy
Lees Summit—Richard Lynch, Unity Farm
St Joseph—Rex Morgan, Unity, 12th & Felix
St Louis—Fred and Hilda Eilers, S S Unity Cen, 6100 S Grand; Elsie Abbott, Unity Soc, Dorr & Zeller auditorium

MONTANA

Billings—Mary Wessel, Unity, Northern hotel
Bozeman—Mary Wessel, Unity, Baxter hotel
Butte—Mary Wessel, Unity Cen, Y M C A
Great Falls—Vivian Huhn, Unity, Dunn blk
Livingston—Mary Wessel, Unity, Elks' hall

NEBRASKA

Omaha—Mabel Schopf, Unity, Electric bldg
Scottsbluff—Nora Elliott (LT) Unity, 2026 Ave C

NEW JERSEY

Cranford—Edith Berry, Unity, Hampton hall
Montclair—Gladys Stevenson (LT) Unity, 33 Gates
Newark—Edith Berry, Unity, Berwick hotel

NEW MEXICO

Raton—Carrie Schleifer (LT) Unity, 323 S 4th

NEW YORK

Brooklyn—Ella Pomeroy, Unity, 3 Albee sq; Betsy Van Allen (LT) Unity, 3 Albee sq
Buffalo—Ella Richards, Unity, 414 Delaware
Freeport—Marion Rodgers (LT) Unity, 15 Sunrise
Jamaica—Ella Pomeroy, Unity, 89-39 163d
Rochester—Louis E. and Ethel Meyer, Unity, Taylor bldg; Raymond Barker (LT) Unity, Hotel Seneca
Schenectady—Marcellene Burbridge, Unity Soc, 1029 University
White Plains—Octavie Martial (LT) Unity, Roger Smith hotel

OHIO

Akron—Jessie Maloney, Unity, 34 High
Canton—Jessie Maloney, Unity, 203 6th st N W
Cincinnati—Margaret Norwood, Unity, 26 E 6; Effie Smith, Oakley Unity, 3041 Madison; Millie Leslie (LT) Unity, 26 E 6
Cleveland—Earl Anthony, Unity, Hotel Cleveland
Columbus—Garnett January, Unity, 80 W Starr
Dayton—Ethel Crouch, Unity, Fine Arts bldg
Hamilton—Louise Tahse, Unity, 117 Ross; Mr. and Mrs. H. G. Gillespie (LT) Unity, 117 Ross
Marion—Fannye Treaster (LT) Unity, City library
Toledo—Beatrice Whipps (LT) Unity, Richardson bldg
Warren—Everett St. John (LT) Unity, 236 Franklin S W

OKLAHOMA

Tulsa—Grace Kehrer (LT) Unity, 1352 E 17th Place

OREGON

Portland—Marion Lance, Unity, 811 N W 20th

PENNSYLVANIA

Pittsburgh—Earl and Martha Anthony, Unity, Century bldg

TENNESSEE

Memphis—Elizabeth Chester, Unity, Hotel Chisca
Nashville—Mary Turner, Unity, 2000 W End

TEXAS

Amarillo—Eugenia Lane (LT) Unity, 1500 Taylor; Minerva Neudigate (LT) Unity, 609 Madison
Dallas—Minerva Hursey, Unity, Allen bldg
El Paso—Bertha Forbes, Unity, 305 E Franklin
Houston—Lilian Brass, Unity, Milam bldg
San Antonio—Mary Myles, Unity, Maverick bldg

WASHINGTON

Bremerton—Estelle Key (LT) Unity, Enetai Inn
Seattle—Paul and Lillyan Rigby, Unity Cen, 1905½ 3d
Yakima—Christopher Scott, Unity, Wilson bldg; B. Scott (LT) Unity, Wilson bldg

WISCONSIN

Milwaukee—Guy Mallon, Unity, 3112 W Highland

CANADA

Edmonton—Annie Popple, Unity, Empire blk
Winnipeg—Edna Bowyer, Unity, Donalda blk

ENGLAND

Liverpool—Dora Johnson, Soc of P C, St Lukes Chambers, Bold Place
London—Parker Drake (LT) British Unity, 36-37 Upper Thames; Ruth Hacking (LT) Unity Soc, 2 Earl's Court Gardens S W 5
Wirral—Dora Johnson, Unity Cen, "Glendor" Mount Road Upton

SCOTLAND

Edinburgh—Margaret Hume, Unity, 30 York Place; Mr. and Mrs. R. W. Handyside (LT) Prac Chris Cen, 16 Royal Terrace

UNITY PUBLICATIONS MAY ALSO BE PURCHASED AT THE FOLLOWING ADDRESSES:

ARIZONA

Phoenix—Truth Cen, 372 N 2d ave

CALIFORNIA

Bakersfield—Unity Cen, Southern hotel
Berkeley—Christian Meta, 1176 Colusa
Burlingame—Meta Cen, 209 Park
Fresno—Unity Cen, 15 N Fulton
Hollywood—Truth Cen, 1643 N Cherokee
La Jolla—C. L. Thomas, 8004 Girard
Los Angeles—Christian Unity, 611 S Kingsley Drive; Unity Cen, 815 S Hill; Church of Divine Healing, 1648 W Adams; School of Triunity, 1709 W 8th; Ann McMillan (col), 4614 S Central; Fowler Bros, 414 W 6th; Bullocks; Advance Bk Co., 628 W 8th; May Co, 8th & Hill; Mamie Dean, 1129 S Catalina; Unity Studio, 4958 W Adams
Oakland—Truth Cen, 3006 Fruitvale; H. C. Capwell & Co; Unity Cen, Ebell Club bldg; Christian Assb, 1800 Alice
Pasadena—Church of Truth, 690 E Orange Grove
Redlands—Leona Ballou, 906 Tribune
Redwood City—Christian Assb, Women's Club house
Sacramento—Truth Cen, 1415 27th
San Diego—Unity, 1017 7th
San Francisco—Meta Lib, 177 Post; The Emporium; Mission Truth Cen, 20th and Capp
San Jose—Christian Assb, 72 N 5th & 1305 Lincoln; Meta Bookshop, 80 E San Fernando
Santa Barbara—Truth Cen, 227 E Arrellaga

COLORADO

Denver—Publication Bk st, 514 15th
Pueblo—Divine Science, 520 W 11th

CONNECTICUT

Bridgeport—Unity Cen, Barnum Hotel
Stamford—Unity Soc, 74 Park Pl

DISTRICT OF COLUMBIA

Washington—Unity Lit, 1326 I, N W

FLORIDA

Daytona Beach—Church of Divine Science, Palmetto Club
Jacksonville—Unity Cen (col), 804 Pippin
Miami—Unity Cen, 128 S E 3d

GEORGIA

Atlanta—Atlanta Truth Cen, Mortgage Guarantee bldg

IDAHO

Boise—Truth Cen, 722½ Idaho

ILLINOIS

Chicago—Unity Cl (col), 5128 S Michigan; South Side Cl (col), 4307 S Mich
Decatur—Unity Cen, Woman's Club bldg

INDIANA

Muncie—Unity Cen, Hotel Kirby

IOWA

Davenport—Unity Cen, Whitaker bldg

KANSAS

Hutchinson—Maude Wilson (LT) Unity, 201 E 9th

MASSACHUSETTS

Boston—Meta Club, 25 Huntington; Old Corner Bookstore, 50 Bromfield; Home of Truth, 1 Queensberry

MICHIGAN

Flint—Unity Cl, Dresden Hotel
Royal Oak—Unity Cen, 101 S Troy

MINNESOTA

Duluth—Truth Cen, 215 W 2d
Red Wing—Unity Cl, 440 15th

MISSOURI

St Louis—1st Unity Soc, Kings-Way hotel; Divine Science, 3617 Wyoming

MONTANA

Helena—Meta Cen, Pittsburgh block

NEBRASKA

Lincoln—Unity Soc, 1548 O

NEVADA

Reno—Unity, 17½ W 4th

NEW JERSEY

Atlantic City—Temple of Truth, Central pier
Newark—Truth Cen, 97 S 10th
Plainfield—Unity, Babcock bldg

NEW MEXICO

Albuquerque—Unity, 406 W Silver

NEW YORK

Buffalo—Buffalo Soc, Statler hotel
New York City—Center of Truth, Hotel Roosevelt; Unity Cl (col), 2 W 130; New York Cen of Truth (col), 221 W 142; Brentano's, I W 47; Universal Truth Cen, 360 W 125; Church of Healing Christ, Hotel Astor; Church of Truth, 521 Fifth ave; New York Center, 33 W 39
Syracuse—New Thought, 155 E Onondaga

OHIO

Cincinnati—New Thought, 1401 E McMillan
Cleveland—Church of Truth, Hotel Olmstead; Emerald Meade, 2827 Euclid
Dayton—Dayton Truth Cen, Industries bldg
Lima—Unity Cl, Norval hotel

OKLAHOMA

Oklahoma City—Truth Rdg Rm, Weaver bldg
Tulsa—Unity Rdg Rm, Commercial bldg

OREGON

Portland—Meta Lib, 1009 S W Yamhill; A W Schmale, 191-A 4th; Meier & Frank

PENNSYLVANIA

Erie—Truth Cen, Lawrence hotel
Harrisburg—Unity Cl (col), 602 Briggs

RHODE ISLAND

Providence—Occult Book Cen, 42 Westminster

TEXAS

Austin—Truth Center of Christianity, Driskill hotel
Harlingen—Unity Cl, Commerce bldg
Houston—Unity Cl (col), Odd Fellows' Temple

WASHINGTON

Seattle—Seattle Cen, 1125 5th; The Bon Marche
Spokane—Church of Truth, 1124 W 6th; Meta Book Shop, 821½ 1st; Unity Bookshop, Standard Stock Exch bldg
Tacoma—Truth Temple, 902½ N 2d

AUSTRALIA

Adelaide—New Thought Soc, Eagle Chambers; Divine Science Cen, 99 King William
Brisbane—Truth Cen, Albert House
Sydney—Harmony Cen, Scot Chambers, Hosking Place, 86A Pitt st, N S W; New Thought Cen, The Block, 428 George

CANADA

Calgary—Unity, 221A 8th ave W
Montreal—Unity, Mt. Royal hotel
Moose Jaw—Unity Class, 73 High W
Regina—Unity Cen, 7 Mitchell block
Saskatoon—Unity Cen, Grain bldg
Toronto—Unity Cen, 765 A Yonge
Victoria—Truth Cen, 720½ Fort
Winnipeg—Beth Richards, 333½ Portage

ENGLAND

Boscombe, Hants—E Quinion, 20 Gordon
Liverpool—Unity Centre, 125 Mt Pleasant
Leicester—Emma Danson, 94 Upper Kent st
London—L N Fowler & Co, 7 Imperial arcade, EC 4; The Rally, 9 Percy st (Tottenham Ct rd), WI; International Thought Alliance, 1 Henrietta st; Truth Cen, 29 Courtfield Gardens, Earl's Court
Manchester—Unity Centre, Houldsworth Hall, Deansgate

GERMANY

Heilbronn am Neckar—Heilbrunnen-Verlag, Frankfurterstr 8

ITALY

Roma—Instituto di Cultura Psichica, Via Antonio Bosio, 15

SCOTLAND

Glasgow—Prac Christianity Cen, 534 Sauchiehill st.

SOUTH AFRICA

Fairview, Johannesburg—Unity Bk Depot, 66 Grace

WEST AFRICA

Nigeria—Unity Study Cl, Edgerton Rd, Calabar

PEACE

How judgest thou
Who canst not tell
The heights nor depths
That stand
'Twixt thee and peace?

Go thou and know
That all the wars that ever raged
To bring men's minds to justice
Are but a chaff before the wind,
Blown into nothingness.

For God, whose holy arm
Is stretched above the earth
(Waiting till men shall cease their warring),
Is ever mindful of His own.
And when in their despair
Men turn to Him,
He satisfieth all their souls
He, only, giveth peace.

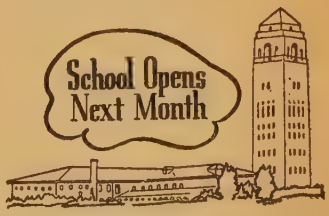
—*S. M. Rundle*

The Truth about Fear

No doubt you have heard many sermons and read many articles on the subject of fear, the undermining force that lies back of almost every ill of the human race. But Stella L. Terrill has written for *Unity* magazine a five-part series that literally turns fear inside out. She says that there is really but one major fear in which all others take root. She separates and classifies the numerous fears that beset mankind, explaining their origin, how they are nurtured, and the effect they produce. At the same time she shows how utterly futile it is for a child of God to entertain thoughts of fear in any form. If you want to rid yourself of all fear, be sure to read Mrs. Terrill's series beginning in the May issue of *Unity*. Give some friend the benefit of this series also. A subscription for *Unity* is only $1 for twelve months.

You Can Begin Again

One of the most satisfying discoveries that we make in our study of Truth is the fact that if we are not satisfied with life as we now live it, we can erase the past and make a fresh start right where we are. The booklet *Beginning Again*, by F. B. Whitney, emphasizes this thought and also discusses "Concentration and Consecration," "The Magic of Praise," "Man's Seven Senses," and other topics of interest. Your study of this booklet will be time well invested.



Turn to the month of May on your calendar and circle Monday, the 31st. This is the date on which the 1937 session of Unity Training School opens. If you plan to come during the first term, May 31

to June 25, let us know as soon as possible in order that every arrangement may be made for your comfort and convenience. We are aiming to make this seventh year of the Unity Training School the best one yet. Come and have a part in its success. For full information write to *Unity Training School,* 917 Tracy, Kansas City, Mo.

For the last ten years I have always kept a copy of *Lessons in Truth* on hand to give to any one expressing need or interest. Sometimes the copies came back to be restarted in some other direction; sometimes they did not return. This book was given me by a friend when I myself was in dire need of its teaching. Remembering this, I try to pass the Truth to others in need.—*Mrs. L. T.*

Lessons in Truth, by H. Emilie Cady, solves the problems of many a person. If you do not have a copy, it will pay you to get one and study its teaching. It is Unity's textbook for beginners in Truth study.

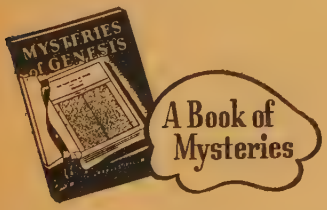
A pupil of the Three-Year Study Course at Unity headquarters enrolled for the *Christian Healing* class, and earned a grade of E on her paper by making use of the *Metaphysical Bible Dictionary* in connection with her study. The *Bible Dictionary* gives a metaphysical interpretation of the names of persons and places in the Bible and explains their inner, hidden significance. It is a richly bound book of 706 pages.

The Feet of Christ

Whenever you see some one go on an errand of mercy, or stop to lift another's burden, or patiently stand to perform his own task, you see the feet of Christ, thinks Ernest C. Wilson, the author of *The Contemplation of Christ.* In this little book he discusses the physical attributes of the Master and helps you to picture Him as He must have appeared to those who walked by His side. The message of *The Contemplation of Christ* is especially appropriate for study at the Easter season.

Healing by Prayer

Medicine quickens the natural functions of the body but does not give permanent healing. On the other hand prayer for healing makes direct connection with the natural life forces within man, and the results are certain if proper connection is made. In an article in the *Book of Silent Prayer* Charles Fillmore reveals the necessary first step in the prayer for health. Besides Mr. Fillmore's article this book contains a number of special prayers, several favorite Bible passages, and some popular features like The Prayer of Faith and House Blessing.



Although the Book of Genesis has a direct bearing on the spiritual unfoldment of the human race, it is seemingly a book of mysteries. Charles Fillmore has made a deep study of Genesis from a metaphysical standpoint, and he brings you his findings in *Mysteries of Genesis,* a book that every Bible student should possess. It sheds light on familiar facts and gives them new significance.

A woman with overwrought nerves stopped before a sign on an open door that read: "Silence Hour. Come In. You Are Welcome." Could it be possible that she who was always running away from noise was to have a whole hour of silence? Timidly she went in, and soon she was lost in peace and harmony such as she had never felt before. What that period of silence actually accomplished for her is told in the fourth chapter of *Lovingly in the Hands of the Father,* a book by Evelyn Whitell. It is a story based on a true incident, as are the other stories that make up the contents of this book.

Supplementary Periodical

As a reader of *Unity* magazine you should also study *Unity Daily Word* regularly and faithfully. This little guide to Truth is the perfect companion for each of the other Unity magazines for adults. The teaching they bring in article and story is condensed and emphasized in the daily page lessons of

Unity Daily Word. An affirmation that embodies the main thought in the lesson is placed at the top of the page for silent meditation. Thousands of people in all parts of the world use the same affirmation, and you share the good that is set in motion by their united thoughts and prayers.

Isn't it refreshing to associate with a person who is willing to admit it when he makes a mistake? To acknowledge an error is humiliating of course, but on the other hand not to do so has a decidedly harmful effect on us. Read what Zelia M. Walters says about this in her article "Out in the Open," which appears in the April number of *Progress.* Are you a reader of *Progress?* If not, you will find the April number a fine one with which to begin a subscription. It is filled to the brim with good things. A year's subscription for *Progress* costs only $1.

What Did This Mean?

"In a dream some one stole my new shoes and tried to give me some old ones, which I would not have."

At first glance this would seem to be one of the meaningless experiences that often overtake us in our dreams, but there is a deeper spiritual significance for one who can read its hidden meaning. The interpretation of this dream is given on page 48 of Charles Fillmore's booklet *Inner Vision,* which deals with dreams and visions and their relation to our spiritual advancement.

Helped by Weekly Unity

"Three months ago one of your readers seeing my depressed condition offered me a copy of *Weekly Unity,*" writes G. R., of Cincinnati. "I thought I knew my Father, but I didn't until I read this paper, which has led me to peace and happiness."

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Many of our friends like to renew the gift subscriptions that they send and they ask us to notify them in advance of the expiration date. We therefore keep their names on file for this purpose. If you desire this service also, please let us know.

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	Directions for Beginners	.25
	Directions for Beginners	*Spanish*, $.10; *German* .25
	Lessons in Truth	flexible $2; cloth 1.00
	Lessons in Truth	*French, Italian*, $.75; *German, Spanish, Dutch* 1.00
	*Letters of Myrtle Fillmore	flexible $2; cloth 1.00
	Lovingly in the Hands of the Father	flexible $2; cloth 1.00
	Master Class Lessons	flexible $2; cloth 1.00
	Miscellaneous Writings	flexible $2; cloth 1.00
	Miscellaneous Writings	*Italian, French, German* .75
	Unity's Statement of Faith	.10
	Working with God	flexible $2; cloth 1.00
On Healing	Christian Healing	flexible $2; cloth 1.00
	Christian Healing	*German* 1.00
	Divine Remedies	.50
	Truth Ideas of an M. D.	flexible $2; cloth 1.00
	*You Can Be Healed	flexible $2; cloth 1.00
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Inspirational	Beginning Again	.25
	Christ Way of Living, The	*German*, $.75; *English* .50
	Faith That Removes Mountains	*German* .25
	Finding the Christ	.25
	Finding the Christ	*German, Spanish, Swedish* .25
	Mightier than Circumstance	flexible $2; cloth 1.00
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	*Prosperity	flexible $2; cloth 1.00
Devotional	All Things Made New	cloth 1.00
	Bible, American Standard Edition	4.50
	Book of Silent Prayer	.50
	Contemplation of Christ, The	.50
	*Have We Lived Before?	flexible $2; cloth 1.00
	Metaphysical Bible Dictionary	10.00
	*Mysteries of Genesis	flexible $2; cloth 1.00
	Truth in Song	.50
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*Latest Unity publications

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Jesus gave thanks for a small supply and that little was increased to such an abundance that a multitude was satisfied and there was food to spare. If your supply seems limited, bless what you have and watch it grow. The power of blessing is as great today as when Jesus used it.

The Prosperity Bank drill is a daily reminder to bless and give thanks for your supply. Send for a Bank and use the prosperity prayer to enrich your consciousness while you save a coin each day for the purpose of sharing *Unity* with others. Silent Unity will pray with you to help you make your demonstration of prosperity.

UNITY SCHOOL OF CHRISTIANITY,
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Please send me a Prosperity Bank and have Silent Unity pray with me. I will save $3 to send *Unity* magazine (beginning at once) to these three friends:

Friend's name .....
Street .....
City and State .....

Friend's name .....
Street .....
City and State .....

Friend's name .....
Street .....
City and State .....

My name .....
Street .....
City and State .....

U-4-37

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●

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This is the way Ernest C. Wilson describes the 91st Psalm, which he interprets in his new booklet **THE PROTECTING PRESENCE.** He points out that God's rich promises are more reliable than any human contract, but in order to be benefited by them we must fulfill certain conditions.

This new greeting booklet is appropriate for Easter or for any other occasion on which you would ordinarily send a card. Our other greeting booklets suitable for this season are **The Song of Life, The Great Helper, Twenty-Four Golden Hours, Holy Bread,** and **Where Blessings Begin.** Attractive mailing envelopes come **FREE** with these booklets.

10 cents each; **$1** for twenty copies

UNITY SCHOOL OF CHRISTIANITY, KANSAS CITY, MO.

Emancipation and Victory

BY HERBERT WENDELL AUSTIN

Not long ago that tree was bare and gray
And lifted high its naked branches still;
But when the south wind crooned, it leafed again:
Almighty love restoreth--God's good will.

A little seed I laid within the ground
And covered it beneath the cold, cold clay;
But now that silent grave is opened wide;
Gives forth a flow'r that lives and blooms today!

Thank God for this! When wintry winds assail,
When mighty billows roll and pleasures flee,
I shall be brave; my Master tarries nigh
In love-warm power. I know He cares for me.

O lead me on, dear God of love and life,
My doubts and fears and dismal pathway dim
I leave behind. My Master liveth still;
Set free, restored, I conquer all in Him!

UNITY...A MAGAZINE DEVOTED TO CHRISTIAN HEALING